



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

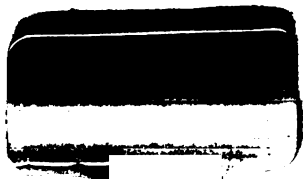
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

A 1,015,541

PRESENTED TO
THE LIBRARY
OF THE
UNIVERSITY OF MICHIGAN

By the publishers

Dec 18, 1889



3777-3-

870.7

TT87





MONOGRAPHS

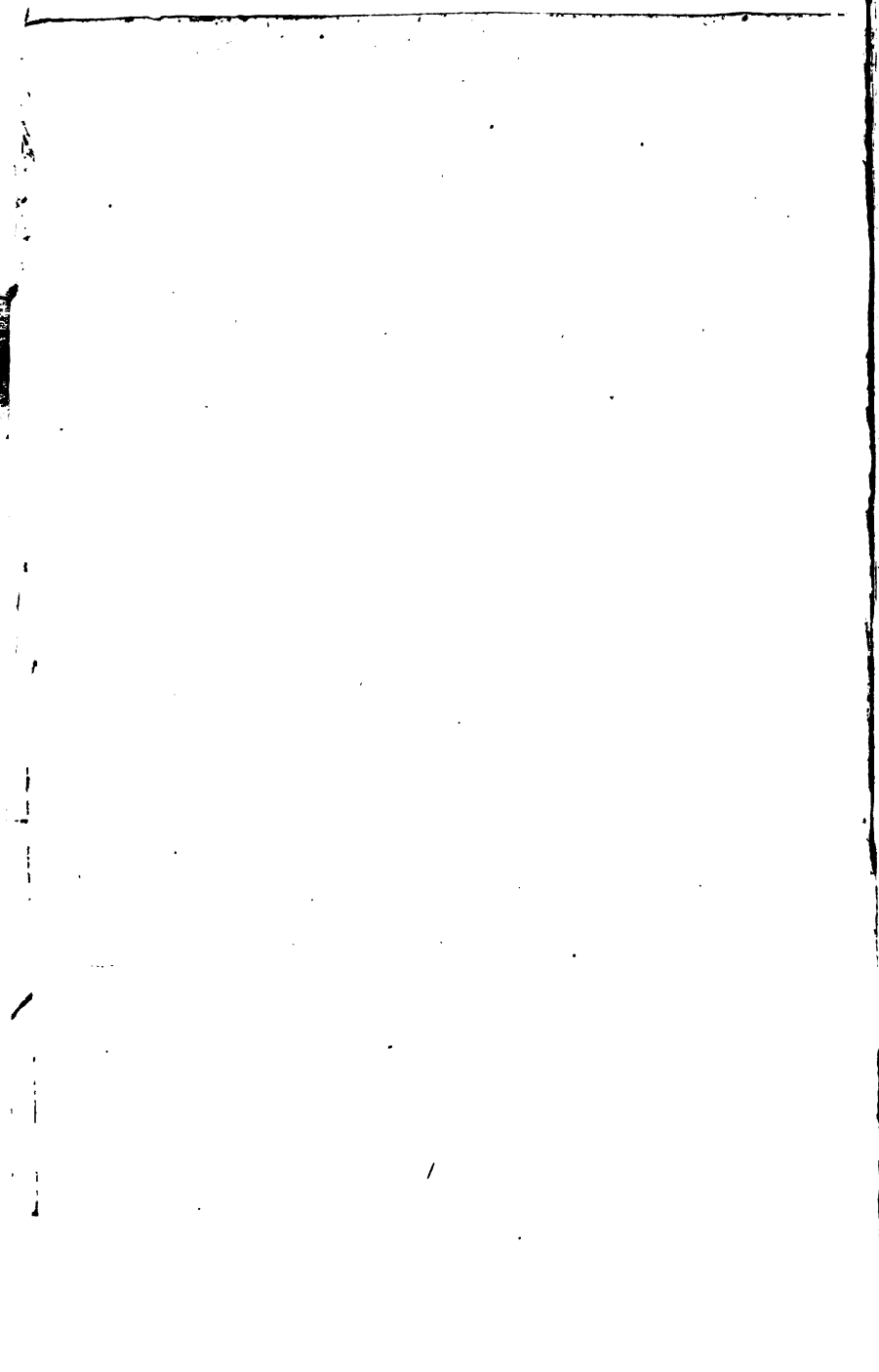
ON

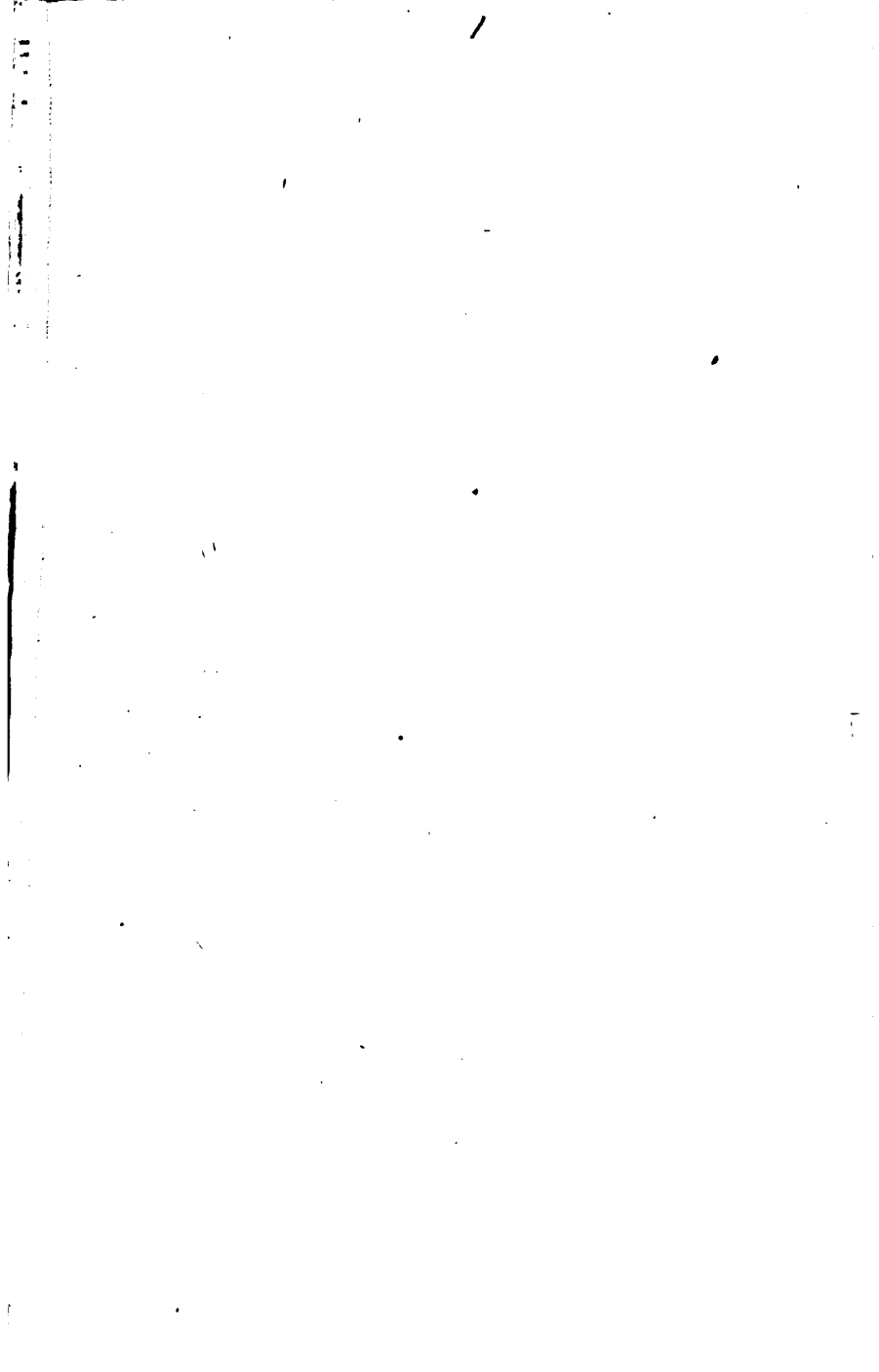
EDUCATION

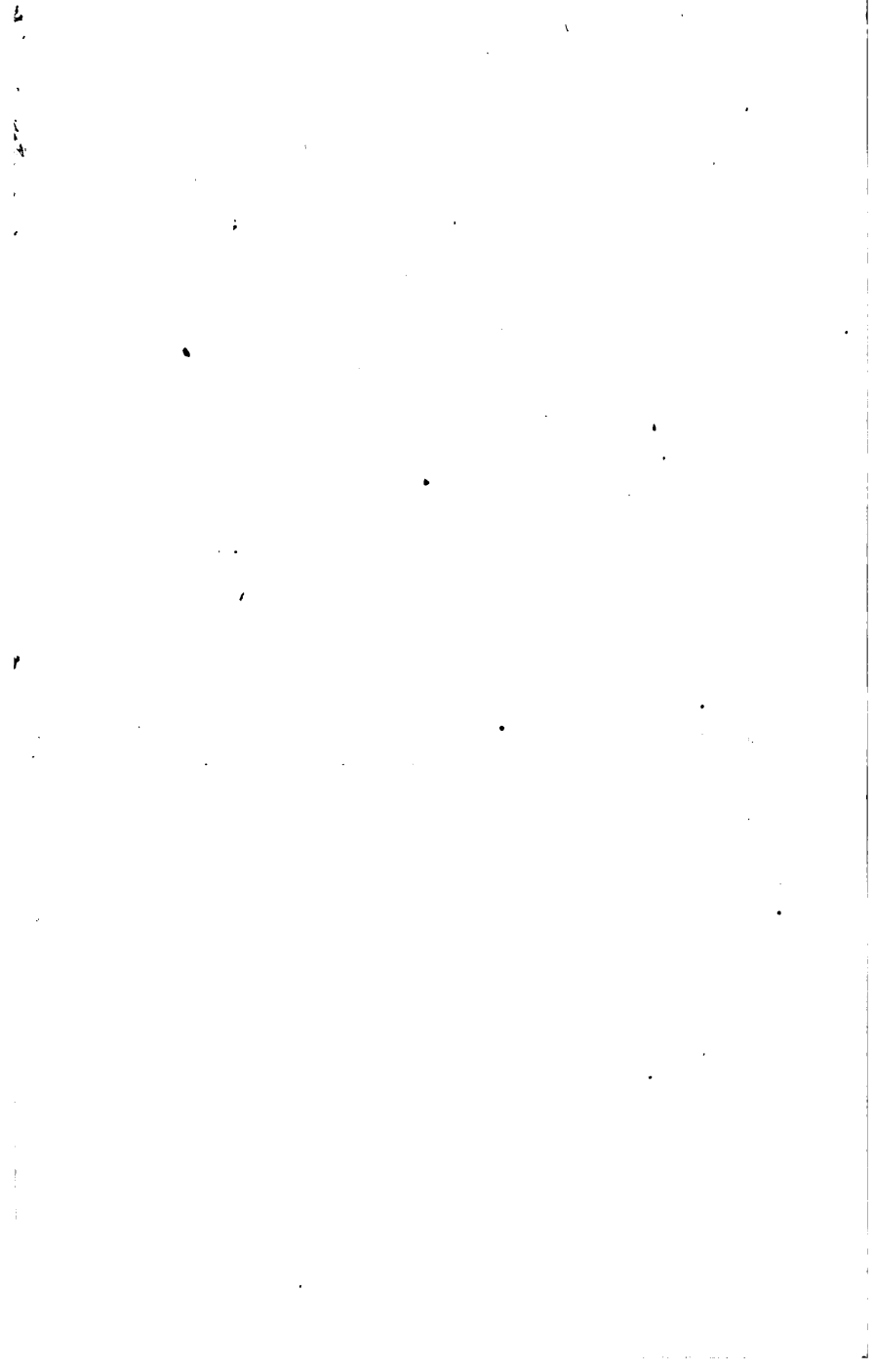
THE STUDY OF LATIN.

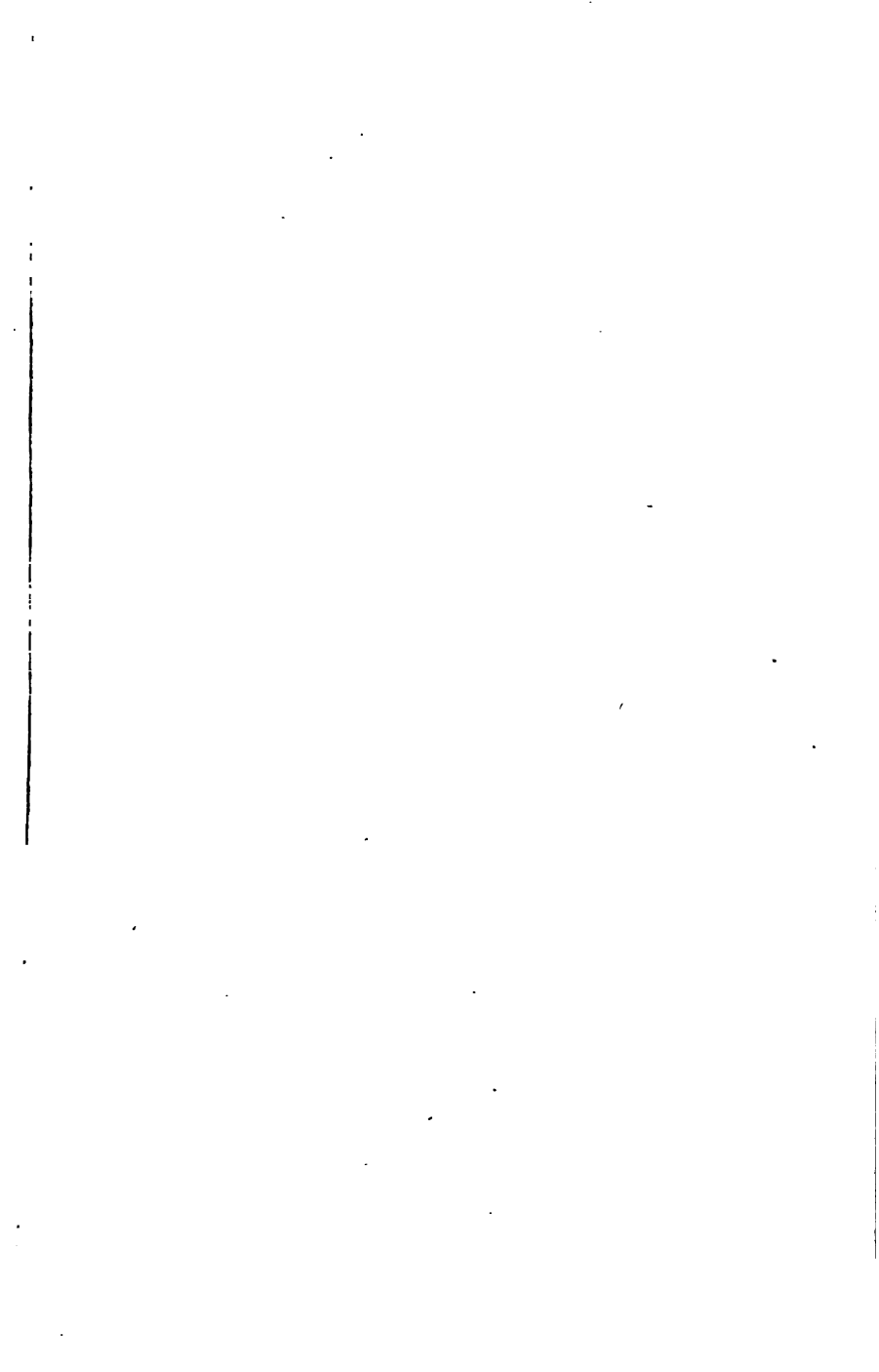
— MORRIS. —

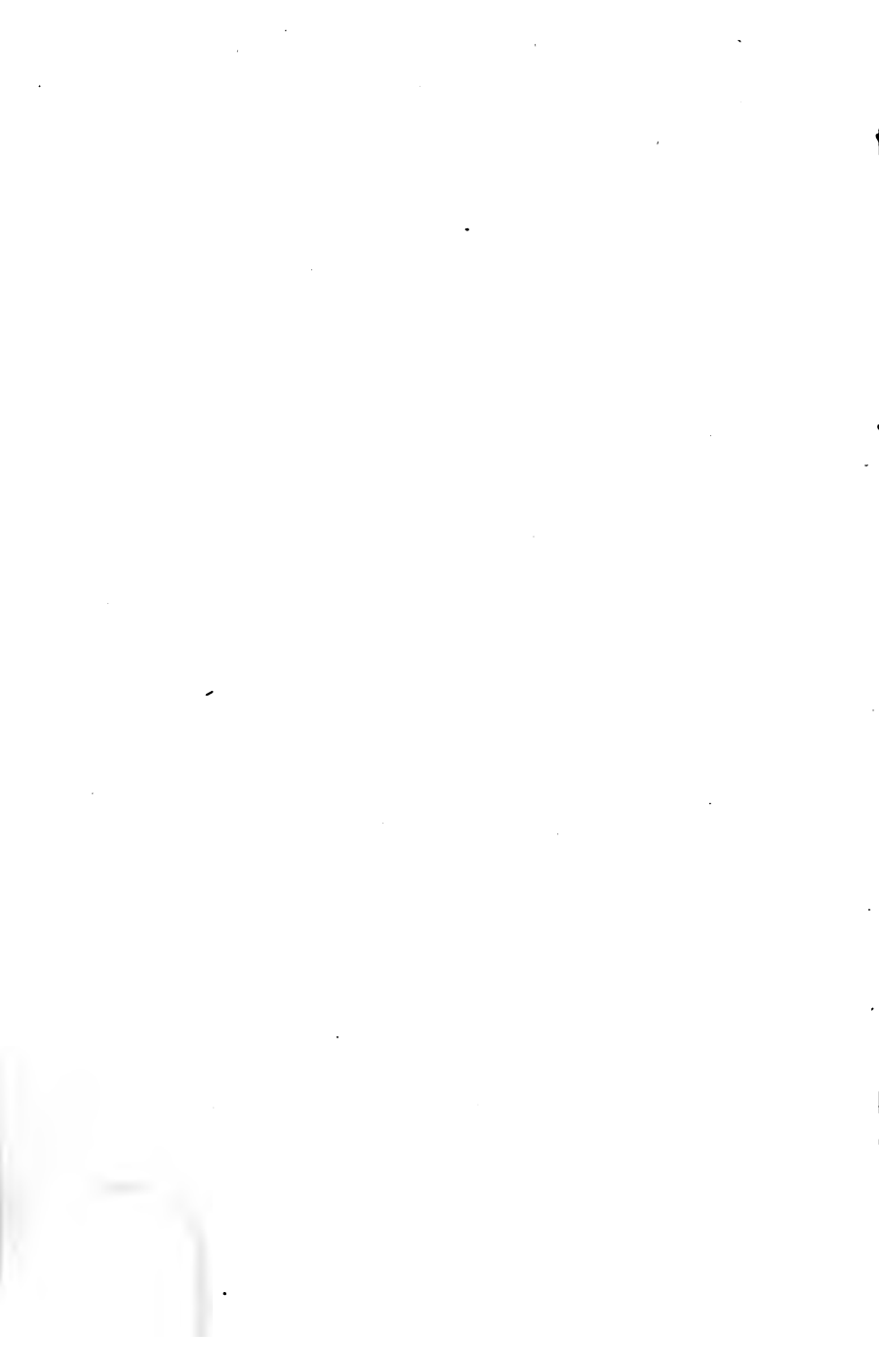
D. C. Heath & Co. Publishers
Boston Mass.

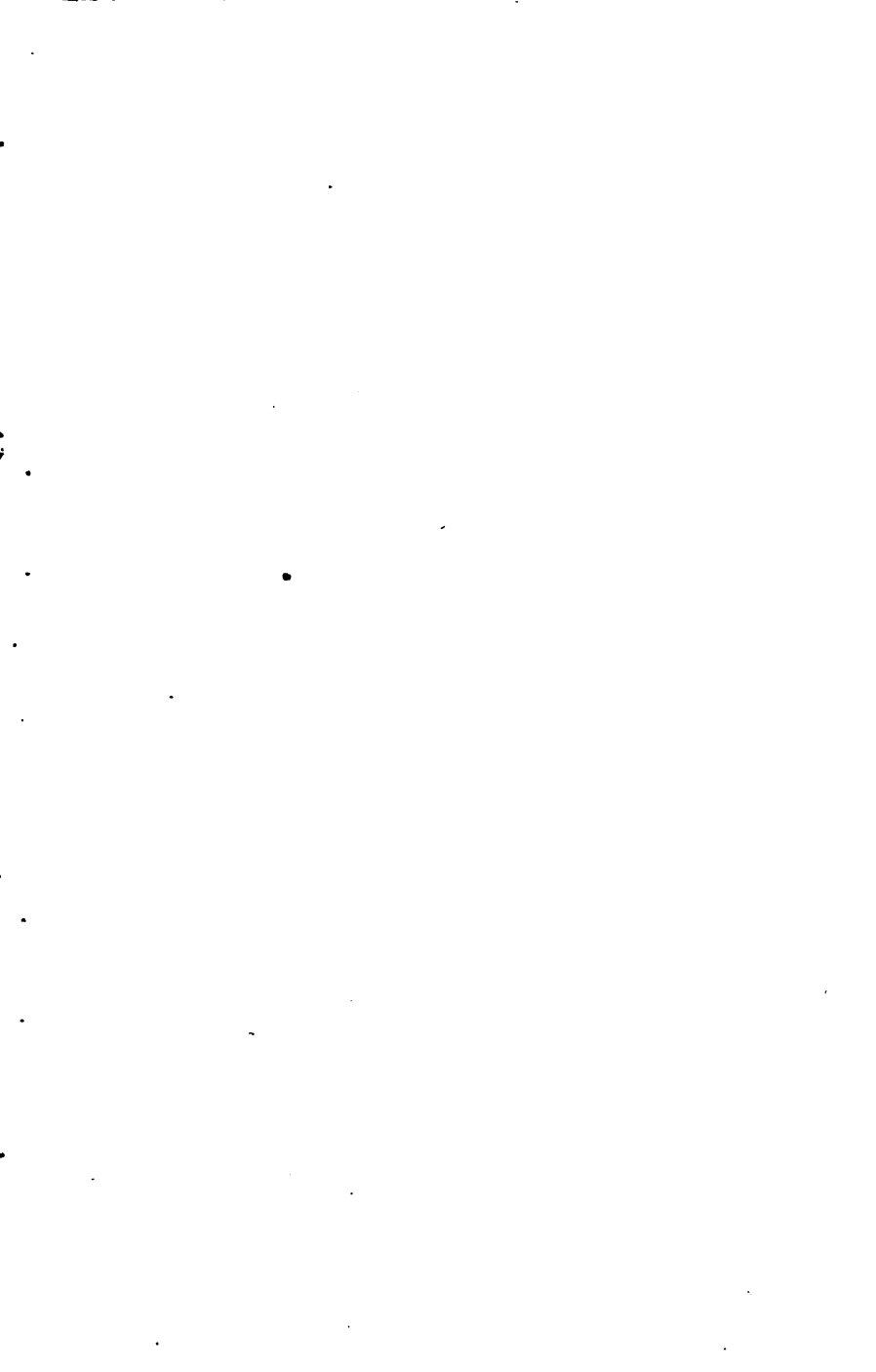












PUBLISHER'S PREFACE.

MANY contributions to the theory or the practice of teaching are yearly lost to the profession, because they are embodied in articles which are too long, or too profound, or too limited as to number of interested readers, for popular magazine articles, and yet not sufficient in volume for books. We propose to publish from time to time, under the title of *Monographs on Education*, just such essays, prepared by specialists, choice in matter, practical in treatment, and of unquestionable value to teachers. Our plan is to furnish the monographs in paper covers, and at low prices. We shall continue the series as long as teachers buy freely enough to allow the publishers to recover merely the money invested.

Of this series we are now ready to announce the four following : —

Modern Petrography.

By GEORGE HUNTINGTON WILLIAMS, of the Johns Hopkins University. Price by mail, 25 cents.

The Study of Latin in the Preparatory Course.

By EDWARD P. MORRIS, M.A., Professor of Latin, Williams College, Mass. Price by mail, 25 cents.

Mathematical Teaching and its Modern Methods.

By TRUMAN HENRY SAFFORD, Ph.D., Field Memorial Professor of Astronomy in Williams College. [Ready in August.

How to Teach Reading and What to Read in the

Schools. By G. STANLEY HALL, Professor of Psychology and Pedagogy, Johns Hopkins University. [Ready in September.

THE 58298

STUDY OF LATIN

IN THE

PREPARATORY COURSE

BY

E. P. MORRIS,

PROFESSOR OF THE LATIN LANGUAGE AND LITERATURE IN WILLIAMS
COLLEGE

BOSTON

D. C. HEATH & CO., PUBLISHERS

1886

COPYRIGHT, 1886,
BY D. C. HEATH & CO.

PRESS OF HENRY H. CLARK & CO., BOSTON.

PREFATORY NOTE.

THE following paper was written at the request of the Conference Committee of Williams College. A few notes have been added, but it is in the main unchanged, and the writer hopes that the fact of its having been prepared as an address to college students will excuse some peculiarities of presentation which would be out of place in an essay.

One of the changes is in the title, which, as selected by the committee, was THE RELATION OF THE STUDY OF LATIN TO A LIBERAL EDUCATION. That is a subject broad enough for a good-sized volume, and, having to choose between a general treatment of the whole and the selection of some single aspect for fuller discussion, the writer preferred the latter alternative.

The classical work of the college, at least in the first two years, should undoubtedly deal mainly with the literature and history, with the contents of the writings, not with the form of the language. The arguments, therefore, which would naturally be used in support of the study of Latin in these years are those which are drawn from the excellence of the literature, from the political and social history of the Roman race, and especially from the fact that the most important elements of modern civilization have come from or through Rome. Taking the whole curriculum together, from preparatory school to university, these are beyond a doubt the chief aspects of the question, and it would be a matter of regret to the writer

should their omission here be understood to indicate any doubt on his part of their weight as arguments, or of their supreme importance in contributing to culture. The reason for passing them over is a twofold one: first, because they have been often and fully presented, and, second, because any discussion of the college work brings in at once the question of elective studies,—a question upon which the writer had no warrant for entering.

On the other hand, a statement of the meaning and purposes of Latin philology, and of the extent to which it has, without conscious choice on the part of teachers, made its way into the preparatory course, may not be without value. That is the purpose of this essay,—to show that Latin philology has a place in the definition of the study of Latin, and the title has therefore been changed to express this purpose.

E. P. MORRIS.

WILLIAMSTOWN, MASS., August, 1886.

THE STUDY OF LATIN.

THE subject upon which your Conference Committee has asked me to speak to you is an old one,—the *Relation of the Study of Latin to a Liberal Education*. But it is a subject which will not cease to be of interest until public opinion has reached a conclusion more positive than any yet arrived at, and a teacher of Latin need hardly apologize for taking part in the discussion. If any of the views which follow shall seem partisan in spirit, I can only remind you of the extreme difficulty of looking with entire impartiality at one's favorite study, and beg you to make such allowance for professional prejudice as you may think best.

I shall make no attempt to define a liberal education. Two points, however, in regard to the current thinking for which a liberal education is to prepare you cannot be entirely passed over.

First, those who desire to see the classics retaining their place must face the fact that the literary spirit of fifty years ago has passed out of sight, and that the scientific spirit has taken its place. I disclaim, therefore, at the outset, any share in an attempt to reconstitute the college curriculum upon the basis of a mainly literary training,—an attempt which would result, in my opinion, simply in a prolonged struggle, disastrous to our higher scholarship, and certain to end in defeat.

But, *second*, a denial of the prevalence of the scientific spirit is no more mistaken than is the tendency to suppose that this spirit is confined to the physical sciences. On the contrary, there is hardly a department of thought and work which is not touched by it. Mommsen's Rome is as thoroughly scientific as any of Darwin's work, and whether one follows the criminal record of the Jukes family or opens the latest book on Greek sculpture, whether he marches with the Russians to the gates of India or consults an English dictionary,—whatever be the subject, he seems to be following a chapter in the evolution of something, a race or a family or a language.

The meaning of this is plain, namely, that all thought at present tends toward the scientific form, and that the intellectual revolution of the century is a revolution in the manner of thinking, not in the subject-matter. That the physical sciences should have been so far instrumental in producing such a change is at once their glory and the unanswerable proof of their lasting educational value; but it is, on the face of it, absurd to suppose that men have turned their thoughts finally away from the great problems of ethics, of art, and of philosophy. A scientific spirit, but a scientific spirit which is no longer confined to the physical sciences, is the primary characteristic of the culture toward which a liberal education seeks to lead us.

A definition of the other factor, whose relation to a liberal education I am to discuss, cannot be so briefly given. The phrase, "the study of Latin, French, English," has at least four distinct senses. It may mean, *first*, the acquisition of the language for reading or speaking; *second*, the study of the literature written in it; *third* (and this is particularly common in connection with English), the study of the language with a view to using it effectively

in composition; or, *fourth*, it may mean the investigation of the language itself as an organic growth, its changes in form and usage, the characteristics which mark its age and which distinguish it from other dialects. It is true that no one of these ways of studying a language can be entirely separated from the others, but according as one or another is emphasized we have four branches of study,—linguistics, literature and history, rhetorical composition, and philology,—studies which differ widely from each other in the end at which they aim and in the methods which they employ, and which consequently bear widely different relations to a liberal education. Now, before we attempt to balance the study of Latin against the study of French or English, for example, we must make clear to ourselves, not only in which of these four senses we intend to use the phrase, but also which of them most accurately describes the method of teaching in use in our schools. For if the “study of English” is so pursued as to make it mean the history of English literature, while the “study of French” means learning to speak French, and “the study of Latin” means Roman history, then the change from one of these to another is quite a different thing from the mere substitution of one language for another, and must be supported by more weighty reasons. It is the old story: keep “the study of English” standing in the catalogue, and most people will think it inquiring too curiously to ask whether it means writing compositions on *Spring* or investigating the sources of the *Canterbury Tales*. Mr. Adams, in his oration at Harvard, when he speaks of the study of Greek, means for the most part linguistics and literature, but does not recognize the existence of Greek philology, and still less the progress in that direction within the last twenty-five years. So, too, the statement that a knowledge of the classics is

merely "an elegant accomplishment" describes correctly enough the study of Latin in the third sense,—rhetorical composition. But the ability to write Latin verse was the criterion of a scholar some hundred years ago, and has hardly been cultivated seriously within this century, so that one might as well describe botany as "the picking and pressing of flowers, an amusement for young ladies," as to speak of Latin philology as an elegant accomplishment. The fact is, that we are here so far from the centres of activity in philology that even a specialist finds it hard to keep up with the progress of the study, and it is no wonder that a non-professional observer should be half a century behind the times. Perhaps the best contribution which could be made to a correct settlement of this whole question in America would be a brief history and a somewhat detailed definition of classical philology in the modern sense. But the men whose names would attract attention to such a pamphlet are busy with other work, and the nearest approach to it is a little book by Delbrück of Jena, *Einleitung in das Sprachstudium*, which has been issued in English by Ginn & Co. This, however, deals almost exclusively with comparative philology, and is too technical for popular use.¹

In the absence of some such source of information I propose, by way of definition, to trace these words, "the study of Latin," through their various historical meanings, before endeavoring to discuss the position of Latin in the curriculum.

The revival of learning in the fifteenth century was a sudden awakening of the men of that time to the fact that

¹ The Appleton Primer on Philology by Peile gives the facts well enough, but what is here wanted is rather a statement of the methods, and a comparison of philology with other sciences,—a vindication of the scientific character of language-study.

they had built their lives upon the ruins of an ancient civilization, and they turned back with a wonderful enthusiasm to find out what that civilization had been. From the monastery libraries and from forgotten nooks and corners they brought out the parchment records, and sat down with an infinite patience to patch together the fragments of the Roman world. The first thing to be done was to increase and sharpen their knowledge of the Latin itself sufficiently to read and understand the treasures, and as soon as printing could be called into the service the scholars of Italy and France, at the call of printers equally learned, published with astonishing rapidity author after author. Frequently a commentary, in which archaeological or historical difficulties were explained by reference to parallel passages, accompanied the text, but if you will open one of these early editions, say Lambinus' Horace or Plautus or Cicero, you will find the editor chiefly occupied in explaining, in his roundabout and often amusing Latin, just what it is that his author says. This work, the simple explanation of the meaning of the text, marks the first step in classical scholarship. Thus far "the study of Latin" means linguistics,—the learning to read the Latin language.

The end of the period can hardly be chronologically fixed, but it culminated in the French Delphins and the Dutch Variorum editions, in which pretty nearly all the notes of earlier scholars were gathered into a single volume. Much of the work is now worthless, but much is also good, if one can find the time and the patience to pick it out from the mass,—especially, let me add, if your copy be a thick quarto in the rich yellow vellum of the French or Holland binders, which harmonizes so charmingly with the gilt stamping upon the side.

The second step, in part contemporaneous with the first, 2

was the study of the form and contents of the Latin writers, the gradual discovery of the facts, and then of the meaning, of Roman history, the investigation of archæological problems, the appreciation of poetic style, the comprehension of ancient ethics and philosophy, the knowledge of Roman daily life and private character. The study of Latin in this the second sense still continues, and forms a large part of the college work.

Even as rhetoric and composition, Latin has not lacked devotees, and one who is curious in such matters will find in any German book-catalogue a division set apart to "Neulateiner," wherein the orations of Heinsius and Burmann, the colloquies of Erasmus, the *Epistulæ Obscurorum Virorum*, and the poems and *opera omnia* of many forgotten worthies are advertised for sale. Here, if anywhere, belongs the remark about "an elegant accomplishment," but it is safe to say that no attempt of any note has been made in this direction within the century, and Latin composition is now continued only as a school exercise. In the third sense, then, as rhetorical composition, there is no study of Latin.

The transition from the linguistic and literary to the scientific study of Latin is bridged over by the rise of a special science,—textual criticism. The earliest printed texts are copies of a single manuscript, with such changes as the taste or fancy of the editor suggested, and the selection of a manuscript was generally made on the ground of legibility, whereas the earlier and therefore less legible manuscripts are in fact the better. Gradually the principle that the oldest manuscript was most likely to be correct obtained a foothold, but, with some honored exceptions, scholars made no further advance until this century. Textual criticism was then an arbitrary and thoroughly unscientific study. The editor collated as many manuscripts

as possible, and where they differed followed the greater number, or the oldest, or the one which happened to suit his fancy, or, if he chose, rejected all, and substituted a conjecture of his own. This purely subjective process suited the German mind, while it repelled the English, who revolted from text-criticism altogether, and have in consequence suffered in their scholarship. The Germans kept at the work, and through the labors of Hermann, Lachmann, Ritschl, all acknowledging Bentley as their leader, text-criticism has become almost one of the exact sciences, working under certain definite laws to clear results, confining conjecture to its proper field, and giving us for the first time in five centuries a close approximation to the words which Horace and Vergil and Cicero really wrote. We in this country have followed until recently the English scholars, and text-criticism has been under a ban with us; but I venture to think that, until we understand its principles, and, so far as we can without the manuscripts, practise it for ourselves, our scholarship will not make any approach to the German. A high standard in criticism and a high standard in scholarship have never yet been far separated.¹

The next advance in Latin philology was made under an impulse from without. William Jones's discovery of the Sanskrit was published in 1786, Bopp's first work in 1816, Jakob Grimm's Historical Grammar in 1819, and with these Comparative Philology began.

Upon the results of this new science for history and for ethnology, important as they are, we need not dwell; the main point is, that this is the first appearance in the scientific world of a method of investigation which now

¹ For the English reader, a statement of the principles of the science may be found in Part II. of the Appendix to Westcott and Hart's New Testament, in the second volume of Harpers' edition.

reigns supreme within certain limits, and has become the most useful tool in working out the advance of the century,—that is, the Comparative Method.

There was nothing new at that time in the comparison of different languages with each other; the obvious points of similarity between Greek and Latin had been already discovered, and attempts had been made toward a science of etymology. The new step was this, that the bringing of Sanskrit into the comparison suggested the hypothesis of an actual relationship between the three languages, so that the common characteristics could be explained by supposing them to be descendants of a common ancestor. This, therefore, was the new law then first discovered, the law of the Comparative Method:—the appearance of the same characteristic in two classes of objects may indicate that both are descended from a common, once actually existent, ancestor. The use of the term *comparative* is misleading, because it suggests the mistaken idea that comparison alone is the basis of the method. But the history of its discovery, and the fact that the sciences which have been named from it deal with a chronological development, not with a fixed state of things, as does chemistry, show that the hypothesis of common origin is the essential point.

Further, this same law underlies the two great discoveries of the century,—evolution and the conservation of energy, at least so far as the latter is used in astronomy. Not that these discoveries were made by the strict application of any logical method; they were made, as discoveries usually are made, by the apparently accidental piecing together of scattered facts. But the doctrine of evolution is primarily a statement that the law of the comparative method prevails also in the field of natural history, and the fact that this law has become generally known

through biology is due in part to the thoroughness with which Darwin presented it; in part also to its offering an explanation of the origin of the human race at once new and apparently in conflict with the Mosaic records. It was not, in its main features, a new law, but the new discovery of an old law. Moreover, the value of these doctrines is mainly in the direction which they have given to investigation, and their relationship to Comparative Philology appears most plainly in the work of the last few years.

To have built the foundation upon which rests every working hypothesis in biology, in astronomical physics, and in certain branches of history and of social science, to have given the first impulse toward that predominance of the scientific spirit of which I spoke a little while ago,—this is the work of philology in this century, and as I have said of the physical sciences, so I may say again, that it is at once its glory, and the evidence of its permanent value in education.

The present activity of philology is more difficult to estimate, both because we are in the midst of it and because it is so varied and so specialized. But that it is scientific in character a brief review of it will show. We can even make, from the number of books published, a rough estimate of its vitality.

The Brockhaus monthly book-list is supposed to contain the titles of all important works published in the world; in the number for April, 1885, which I take up at random, 41 titles stand under the head of Theology and Philosophy, 41 under Law and Political Economy, 29 under Mathematics and Natural Science, 52 under Comparative and Classical Philology, while the rest of the 361 titles are variously divided. Calvary of Berlin issues a catalogue of the year's publications in philology, archæology, and ancient history. In 1883 the number of titles reached the con-

siderable figure of 13,000. With all allowances for reprints for new editions only slightly changed, for trash, for wasted ingenuity and German prolixity, such a list of titles represents an enormous amount of time and labor, and may afford food for meditation to those who suppose that the study of the classics is passing out of fashion.

But figures are deceptive, and we shall get a clearer view by noticing the directions which this work takes. I select three:—

First, Latin grammar is now a study of word-forms. Its object is to determine with all attainable completeness the orthography and pronunciation of different periods, and thereby to settle the precise form of the language which is the middle link in the line of evolution from the Aryan to the modern Romance dialects. Here is, perhaps, the centre of greatest activity in Latin philology. Some idea of the extreme precision with which the work is done may be obtained from the bulky and, alas! expensive volumes of the *Corpus Inscriptionum Latinarum*, issued under the auspices of the Berlin Academy.

Second, Latin lexicography is now entering upon a new era, at the hands of a company of scholars headed by Wölfflin of Munich. They expect to prepare a lexicon which shall give the history of every word in the language, from manuscripts, glossaries and inscriptions, beginning with the earliest records and including the ecclesiastical writings of the Middle Ages. The work can hardly be carried to a conclusion within twenty years, but when it is complete we shall have one of the best dictionaries in any language. The results, as they are obtained, are published in a magazine devoted to lexicography and grammar.

Third, there is no direction in which the scholars of this century have so completely surpassed their predecessors as in syntax. The foundation has been laid by

a series of monographs, which deal with minute points, with Livy's use of the preposition *per*, with interrogative forms in Horace, with the position of personal pronouns in Plautus. These are for the most part doctor-dissertations, of which every German university turns out a number each semester, and might be considered trifling if they led to nothing further. But all the work on Tacitus has been collected by Draeger into a syntax of Tacitus, and Kühnast had done the same thing for Livy, and Holtze, though very badly, for Plautus and Terence, while the results of the whole are summed up in Draeger's *Historical Syntax*,—a work which, though necessarily limited, and really only preliminary to something which the future will give us, is yet a remarkable proof of the advance which we have made toward a history of Latin language-use. This branch of philology is especially worthy of your notice, both because it illustrates so clearly the perfection with which every new fact, however insignificant in itself, is worked into the body of the science, and contributes its quota to some wide-reaching conclusion, and also because we Americans have an acknowledged aptitude for such research, and may in this direction do work which will go beyond the class-room, and be a genuine scientific gain.

And what of the future of philology? I suppose the opinion is general that philology has passed its prime, and that it can hardly be said to have a future, but must soon come to an end for lack of new material. Such a view is purely superficial, and the error which it involves is fundamental. No science ever came to an end for lack of new material, and, so far as we can see into the future, no science ever will so perish. The vigor of a science depends upon new views of old material. Take natural history for an example. There was a time when it was only a science of classification, and after the right system

of classification was once discovered, botany and zoölogy had apparently little more to look forward to. But when the theory of evolution appeared, and the whole question of plant and animal life was opened, natural history became the centre of scientific interest, and so changed its nature that it well deserved the new name of biology. Somewhat the same thing may be said of astronomy, which, as long as it was engaged only in measuring the distance and size of the heavenly bodies, seemed to have a comparatively limited field, which in all its most important parts would be surely exhausted. But the doctrine of the conservation of energy changed all that, and astronomy began almost a new existence. And I think it will be found that in such cases the fresh vitality is 'not all poured out along the new lines, but reinvigorates the older form of the science, so that astronomy, in all its parts, is stronger to-day than it was fifty years ago.

Now, what the correlation of forces has done for physics and astronomy, and evolution for biology, comparative philology did at the beginning of the century for the study of the classics. It not only afforded a basis for the hitherto irresponsible science of etymology, but its fresh blood worked through the whole body of the science, and the advances in text-criticism and syntax, of which I have spoken, were in part due to this same impulse. In all this time very little of new material has been discovered, and yet the advance has been a brilliant one. When, therefore, any one says that new manuscripts are not likely to be found in large numbers, and that philology has nothing to do but thresh over the old straw, he is simply saying what might as well be said of astronomy or botany, and is not touching the root of the matter at all. The real question in regard to the future of a science is this :

"Are there any indications that the facts which have been the subject of investigation are connected by relations other than those which have been brought to light, so that we may hope to look upon the phenomena from a different point of view?"

Such indications exist. They are to be seen in the study of the historic pronunciation of the Latin, especially from the physiological point of view, in the new investigations into the sentence-accent, which may finally explain to us the difference between the effect of a French and a Latin sentence, in the attention which is now given to the Italian dialects, the Oscan, Umbrian, Faliscan, and in the attempts to collect and investigate the fragments of the folks-speech, which existed for centuries under the surface of the more brilliant literary Latin, and finally became the source of the Romance languages. To group under a single head these various lines of study, I should say that they all indicate a new conception of language itself. Over against the advantages of printing may be set this minor disadvantage, that the written language has largely supplanted in our thought the spoken tongue. A word is to us no longer winged, as it was to Homer; when we speak of the study of language, we mean too often the language which we see on the printed page, whereas the spoken word, the succession of sounds, is the reality which the printed signs only imperfectly and conventionally represent.

The recognition of this fact, that the written words are but a partial reproduction of the spoken language, and that it is the latter which is our real subject of study, is the new view of old material that is to determine the life of Latin philology for the immediate future. That it will so powerfully affect all branches of the science as did the discovery of Sanskrit a century ago, can hardly be asserted; but this

is sure,—the change of view is great enough, and the field of new relations which it opens is wide enough, to insure to philology many years of vigorous and fruitful life.

The study of Latin, then, has passed through three stages:—it has meant linguistics, history and literature, and rhetorical composition. It is now in a fourth stage; it means, and is to mean, the science of Latin philology.

But my definition of the study of Latin, long as it is, is not yet complete. For the development which I have traced is the development of the science, and the experience of the individual in learning that science may be quite a different thing; we do not, therefore, know the full meaning of the phrase until we see the study in the schools.

Here I shall risk an assertion, with which you will perhaps not agree, namely, that we no longer study Latin in our lower schools in order to learn Latin; we study it, and teach it, with primary reference to the science of philology. Before you reject this paradox, hear my reasons for believing it to be correct.

First, it is *a priori* what one would expect from that change in the attitude of investigators which has been described. For in a science quivering with life, as philology is to-day, a pulsation at the heart is immediately felt at the finger-tips of the body. The connection between leaders and followers is kept up through personal relations, through printing, through annual associations. This will always be so. How long is it since the *Origin of Species* was published, and how many teachers of biology now instruct without reference to it? And, besides, the number of investigators among teachers is greater than is often supposed. We must not imagine that every man who has been able to refrain from rushing into print has therefore ceased to study. On the contrary, many a classical

teacher, like Professor Packard of Yale, has left behind him no adequate record of his brilliant and profound scholarship. We may accept it as probable that the instructors in our schools and colleges know something of the current of their speciality, share its enthusiasms, and use in their class-room its methods and its results.

Second, the common complaint, that students do not, as a matter of fact, learn Latin, is to be explained in the same way, by a change of purpose. Forty years ago the students in Marietta College read the whole of the Iliad. Where is that done now? And yet we do not think that the Marietta of forty years ago is superior to the Harvard of to-day. Or take Germany, where there is a longer retrospect, and listen to the laments of a German professor, that the students who are spending twelve or fifteen years on Latin cannot read it after all. Now the common explanation of these plain facts, that they are due to something in the nature of the study, or to a falling off in the ability of teachers, is entirely too pessimistic, for it requires us to believe that, while all knowledge has been making immense strides, while the standard of work in the whole educational system has been greatly raised, classical work alone has not simply stood still, but has even retrograded. There is a better explanation; teachers of Latin are not teaching it as it used to be taught, because they are not trying to teach it so. They are teaching philology, not linguistics.

Third, this change is on record in the text-books. The difference between Andrews and Stoddard's Latin Grammar and Goodwin's Greek Grammar is not one that is a poor book and the other a good one. Andrews and Stoddard's Grammar is as good a book *of its kind* as we have ever had in our schools; but it belongs to an earlier time, and its pages of minute rules, with their lists of exceptions,

are a standing record of the fact that its purpose was linguistic, not scientific. But in Goodwin's Grammar the results of the century's work are incorporated, and its simplicity and clearness are attained by putting into the background the idioms and the exceptions which a speaker or writer of the language must have at his tongue's end, but which are of no moment in a statement of the elementary principles of a science.

Fourth, the most conclusive proof that philology has taken the place of linguistics is to be had from a consideration of what actually occurs in the preparation and recitation of a Latin lesson.

A chapter in the preparatory lesson-book deals, let us say, with the genitive. It begins by referring the student to certain places in the grammar where the laws of the genitive are given, for instance, that a noun in the genitive depends upon another noun. Having mastered this law, the student goes on to the exercise, where he finds sentences from which he must select the genitives according to their previously learned terminations, just as he might select the bits of quartz from a pile of pebbles by the quality of hardness. This is scientific observation, the selection of individual objects according to a known characteristic.*

The genitives thus collected are, then, in the process of translation, tested according to the new law; the

* The statement often made, that the physical sciences, and they alone, cultivate the habit of observation, seems to involve two different meanings of the word.

First, it suggests that alertness of mind which leads one to note the impressions received through the senses instead of letting them go by unnoticed. And, second, it is apparently intended to include also, as is done above, the habit of referring each impression to others with which it has some characteristic in common.

But there is no reason why either of these should not be cultivated in regard to impressions received through the ears as well as through

student examines the sentence in which each is found to discover the noun upon which it depends. He will perhaps find that in some cases the form has misled him, and, in the absence of a noun to which they may be referred, some genitives must be rejected as locatives or datives, as among his pieces of quartz the test of the acid might reveal bits of some other hard mineral. This process, repeated with every genitive in the exercise, is a drill in scientific generalization, differing from the same process in actual scientific investigation, only by the fact that the law to be discovered is pointed out at the beginning. It is at the same time scientific proof, since it is the testing of the law under conditions constantly varied.

Still more like the actual work of the investigator is the preparation of a chapter in Cæsar, since here there is no artificial arrangement of sentences, but nouns of all forms, and sentences of different structure follow each other in confusion, as the botanist finds by the roadside here a clover, there a fern.

Now all this has nothing to do with reading Latin. Do not think so poorly of the classical teachers of the country as to suppose that they alone have never heard of the Natural Method. They know, as well as others, that the way to learn to read is to read. The Natural Method was in full swing a couple of centuries ago in Europe, and

the eyes. One may make an observation without a lens. An old farmer once said to me, "Those deer *use* in Martin's field."

I thought the word *use* peculiar, and in a general way observed it; but my companion went home and found in his Lycidas,

"Ye valleys low, where the mild whispers use,"

and so brought the fact into relation to the survival of old English idioms among the people who settled the Carolinas, and spread from there across Tennessee into southern Missouri.

its deliberate rejection by scholars does not indicate that they have mistakenly sought a new road to the old goal, but that, having a new goal in view, they invented a new method of reaching it. They abandoned linguistics and took up philology.*

× The study of Latin, therefore, in our schools, as well as among advanced workers, means, primarily, the science of the Latin language, and, secondarily, as a means more than as an end, linguistics, the acquisition of the language for reading. And this is the study whose relation to a liberal education I am to discuss.

That relation is briefly this : — as a science, logically clear and simple in principles, philology is peculiarly adapted to the academy and early college years. For these years, which together form a preparation for the advanced scientific work of the college, have a special aim and a unity of their own. They centre about the training of the mind in the fundamental scientific processes, observation, generalization, and proof. The supreme question, therefore, in regard to a preparatory study is not, "Is this of practical value?" "Is it one of the great sciences ignorance of which would shame us?" Such questions must be asked, but they are secondary, and the first question is, "Is this a science which will train the student to observe, to generalize, to prove?" How the study of Latin meets this test my definition has been intended to show, and I need

* This is not intended to imply that the Natural Method may not be an important help in preparatory work, but only that it is entirely incapable of affording any drill in scientific thinking. The fact is, that a language can never be learned by the scientific method; it can be learned only by constant use; and, on the other hand, the natural method is absolutely valueless as an educating tool, and the learning of a new language by simple imitation leaves the mind very much where it was before. It duplicates the power of expression, but neither doubles it, nor gives a single new idea to be expressed.

only briefly recapitulate the argument which would be based upon it.

1. The current thinking, for a share in which we are to be prepared in college, is scientific in tone.

2. The studies of the advanced college course are therefore, whatever be their subject, to be studied and taught after scientific methods.

3. As a preparation for such work the student needs daily drill in the fundamental scientific processes.

4. Philology is a science, and its clearness and adaptability to what may be called laboratory work recommend it strongly to a place in the preparatory course.

A defence of the study of Latin, on the ground that it is a good preparation for scientific work, may perhaps, when one remembers that classical study existed some centuries before the science for which it is supposed to prepare found a place in the curriculum, seem to be a very artificial defence, invented to suit the occasion. And so it would be, had the study of Latin remained unchanged. But it is, as I have tried to show, really a new science. Nor am I attempting to prove that this change in its nature has been the result of a deliberate and conscious effort on the part of classical teachers to accommodate their study to the new spirit. Such an artificial change would have little meaning. The argument is rather that, as philology was the first study to feel the new influences of the fifteenth century, and by virtue of that fact became the main instrument in cultivating in the individual the spirit which it had helped to arouse in the race, so in the scientific revival of this century it was again a leader,—the leader, and therefore again available among other studies for cultivating in the student the nineteenth-century spirit. This is no trumped-up argument, but the argument which the history of the rise of scientific thought thrusts upon us.

Unhappily it is not open to the lover of the classics to remain satisfied with a positive argument; the case demands that he shall also put his speciality into the scales against other studies,—the physical sciences and the modern languages. It is not always easy to do this without the appearance of underestimating these important elements of culture. To avoid such apparent disparagement, let me say plainly, that, had I to choose between an absolute ignorance of modern science, and an absolute ignorance of the classics, I should, for myself, let the Latin and Greek go. But this is not the question. The college course is large enough for all, and we have only the less difficult choice of the time and manner in which we shall pursue the three branches, of their position in the curriculum. When, therefore, one tries to show that these studies are better suited for advanced than for elementary work, he is in reality giving them a position higher than that which is claimed for the classics, and may, it would seem, fairly hope to escape the suspicion of narrowness or partisanship.

Brought to the test of adaptability to a thoroughly scientific method of work in the class-room, the physical sciences fall short in one particular; they afford no sufficient daily drill. In order to put them on a level with the classics in this particular, the work should be done in the laboratory, and that not only in recitation, but in the preparation of the lesson also. Such a method of study is now pursued, so far as I know, in no preparatory school in the country, and for an evident reason. It would require a laboratory so arranged that every student could have for six or eight hours daily the use of a table and a rather complete set of apparatus, and would necessitate such an increase in the number of teachers, that every ten or twelve students could be under the care

of a separate instructor. I think it a small estimate to say that physics and chemistry, taught so as to give a daily drill in observation, generalization, and proof equal to that afforded by classical study, would necessitate the doubling of the revenues of all our academies. Now, when one remembers the danger of shutting out from an education the very boys who need it most, when one recalls the struggles of some of our best scientific schools to get an endowment, and the great lack of good academies in the South and West, I think the scheme for using the natural sciences in preparatory work may fairly be left out of present consideration.

I will not dwell longer upon this, for in fact the proposition has lost ground of late years. Instead of giving way at this point, the colleges have greatly curtailed the amount of Latin and Greek in the later course, and have found a place for physics and chemistry and biology, where they can be in part taught from a text-book and with larger classes. That the change has vastly improved the curriculum the most ardent classicist must certainly admit, and it is not impossible that these and related studies may yet claim a larger share of the short four years.

The question which is just now more strongly urged is, whether we shall not do well to displace the classics in the preparatory course in favor of French and German. Holding to the opinion that the preparation for college must consist of drill in scientific methods, I believe the fact that the modern languages are uninflected is an insuperable bar to their use in the lower schools. X

The difference between an inflected and an uninflected language appears both in the formation of words and in the construction of sentences, but it is so much better illustrated in syntax that we may confine ourselves to that.

The English language expresses the variations of mood and tense in verbs, and of case in substantives, by separate words, auxiliary verbs and prepositions, where the Latin employs a series of terminations. The facts in the one case can, therefore, be classified systematically, and their relations to each other can be summed up in laws, "an adjective agrees with its noun in number, gender, and case," "the duration of time is expressed by the accusative," while similar rules or laws, so far as they are found in English grammars, are the result of a mistaken attempt to transfer the grammar of the Latin to the English, and are rejected by all better English philologists. What is the meaning of the common saying, that you can give no rules for speaking English correctly, but this, that the relation which words or phrases bear to each other is so obscure as to be as yet beyond our knowledge, and therefore incapable of being grasped as principles or expressed in law? The very point for which English philologists seem to be contending is, that the study of the language must begin with the rejection of apparent logical analogies, and must base itself upon the axiom that, in language, "whatever is, is right." We mean the same thing when we say that the modern languages are idiomatic, for an idiom is a phrase, the words of which stand in relations apparently illogical and unintelligible, except in the few cases where the origin of the idiom can be discovered.

Not only is this difference between the classics and the modern languages clear in fact, but the explanation of it is not far to seek. In the original Indo-European speech there existed a system of inflection more complete than is to be found in any of the languages descended from it, a system which must have expressed all, or nearly all, the relations of words by terminations. In the process

of separation this system has been greatly reduced by causes which the science of philology is now engaged in investigating. Tribes have fought with each other, sunk into insignificance, mixed in various proportions, and the languages have followed the speakers. Now in the Greek and Latin we have languages which lie not so far from the source, and which have been less acted upon by these disintegrating forces, while the English and its ancestors bear the marks of two thousand years more of hard usage. That is, the English, with the languages from which it comes, has been modified for two thousand years by historical, psychological, and physiological forces, the nature of which is for the most part unknown and the effects of which are therefore for the most part unintelligible to us. The inflected language is a bit of rock, chipped off very much as the fire left it; the English is a bit of a china plate, only that we know nothing of the way in which the clay was made from the washings of rock, dug out by the potter, kneaded, formed, glazed, burned, broken by a fall, tossed into the ocean, washed on the beach, until we picked it up, changed beyond recognition. All this course of unknown history has added to the interest of the English, as it has added to its value as a medium for conveying thought, but it has obscured the traceable connection of cause and effect, has left it a puzzle hitherto unexplained, and has therefore unfitted it for the simple drill in scientific method which the preparatory course demands.

In using the English as an illustration of the uninflected language, I am consciously overstating the case. No Indo-European language is wholly uninflected, and the French and German retain more of their terminations than the English. The difference is one of degree, and as between German and Greek may appear slight. But no loss of

inflection is slight in its effects. For example, the Greek retains the optative mood, which the Latin has lost, having therefore three finite moods for subordinate clauses, while the Latin has but two, and in consequence of this slight difference the syntax of the Greek complex sentence is one of the prettiest bits of scientific clearness to be found in philology, or out of it, while the Latin subjunctive is little short of a chaos. What can we expect of the English or the German, with about a mood and a half? Or, again, the Greek has progressed a little further than the Latin toward the uninflected type, in that it expresses by prepositions most of the ablative, locative, and instrumental relations, for which the Latin in large part uses case-forms, and this difference has produced in the Greek a set of idioms whose precise meaning is, and always must remain, unclear. Open any Greek grammar to the chapter on prepositions, and you will see that, after mastering a few general principles which result from the nature of the cases, nothing can be done with the remainder except to commit it to memory. How the matter stands with a language still further removed from the inflected type, let any one say who has tried to learn the use of the German prepositions. Or, for a test of this whole question, the difference in scientific form between the classics and the modern languages, compare the syntax of Goodwin's Greek Grammar with the corresponding parts of Whitney's German Grammar, which is written from the standpoint of comparative philology, and treats the whole subject scientifically.

I am desirous of making this point very plain, and I know no better way than by recalling some of the misconceptions which it has suffered. These are so well grouped together in an article reprinted by the Modern Language Association from the *Bibliotheca Sacra* for Jan. 1885, that

I venture, in no polemical spirit, to use the arguments there offered as an example of that which we must avoid.

The writer quotes this sentence, "What does English, French, or German grammar amount to? Simply *débris* of the classical languages mixed with barbaric elements," and comments upon it as follows:—

"If this be true, we had better give up the study of Greek, and emulate the method of the Greeks, who made their language what it is by studying Greek alone."

This argument about the method of the Greeks has been pretty widely used. Two answers to it are possible.

First, the Greek language reached its full growth about the fourth century B. C.; the systematic study of the Greek language began, in a very rudimentary way, about a hundred years later. It is therefore moderately evident that the Greeks did not "make their language what it is by studying Greek alone," or by studying Greek at all. With the acuteness which distinguishes their race, they waited until it came into existence before they began to study it.

Second, no language was ever consciously made by the people that used it. Language is an unconscious growth, not a manufactured article.* A language acquires richness and clearness—that must be what is meant—when and because the men who use it think clearly and richly, and the Greek is what it is because Homer and Æschylus and the Attic orators and philosophers made it the vehicle of their clear and lofty thought, just as Chaucer and Shakespeare and Milton have shaped our noble mother tongue, and all the books of all the grammarians that ever lived can neither make nor mar them.

* That is, the language-maker is not conscious that he is making language, but only that he is seeking and finding expression for his thought. The distinction is discussed and made clear by Professor Whitney, "Life and Growth of Language," Chap. VIII.

Just what the confusion of thought here is will be seen from the writer's second comment, which runs as follows :—

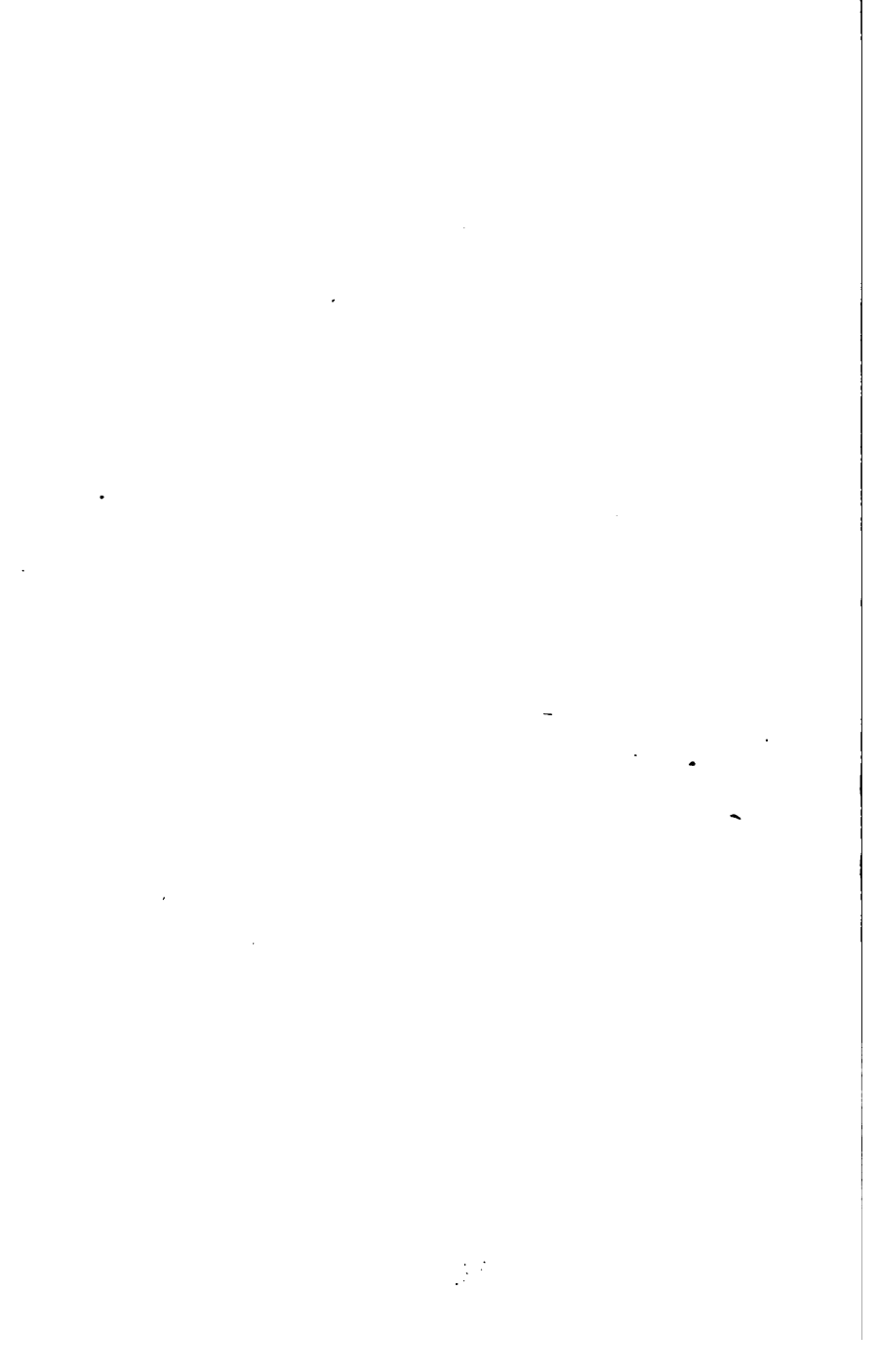
“But this statement in regard to the English [*i.e.* that it has no logical grammar] is not only not just, it is utterly false and misleading. We do indeed need to go to work upon it to realize what an incomparable language we have. Hear Jacob Grimm, prince among philologists.” And then follows a long quotation from Grimm's “Origin of Language,” to the effect that “in richness, in compact adjustment of parts, and in pure intelligence, none of the living languages can compare with it,”—the English.

That is, to the statement that the English has no logical grammar the reply is made, “the English is the most expressive language in the world.” But if you should happen to remark that a certain house had no cupola on it, I should not disprove your assertion by saying that it was the most convenient house in town. A house may show no beginning of an inclination toward a cupola, and yet be beautifully adapted to human nature's daily uses, and a language may be devoid of discoverable or hitherto discovered logical grammar, and at the same time a wonderfully developed instrument for conveying thought. The two qualities are by no means inseparable. Indeed, some of the very causes, such as the grafting on of the Norman-French stem, which have operated to destroy the grammatical structure of the English, have at the same time added greatly to its fulness and flexibility.

In short, this is an illustration of that frequent confusion between language as a subject of study and language as a means of expression, which we must avoid if we are to think out results of any value in this discussion. An assertion of the richness and intelligence of a language bears the same relation to the explanation of its grammatical structure that the measurement of an engine's effectiveness in horse-power

bears to the theory of latent heat. I repeat, that the value of any subject for drill, in the fundamental operations of science, depends upon the question whether its phenomena can be classified and expressed by laws, whether the relation of cause and effect can be traced in them, whether they admit of logical form. There *is* a science of the modern languages,—and a very vigorous and fruitful science it is,—but it is a science which requires the trained minds of scholars; it is not, and it never will be, a science for school-boys.

I cannot, therefore, say of the modern languages, as I have said of the natural sciences, that their use in preparatory training is only a question of money. The objection which I have urged against them lies in their very nature, and no advance of science can entirely do away with it. Their use, especially if taught, as they should be in the lower schools, by the natural method, would train the mind in imitation and little else, would train the very faculty which is strongest in childhood, and which stands most in the way of independent thinking.



EDUCATION.

"Thou that teachest another, teachest thou not thyself?"

FOR American Schools and American Scholarship there is no more healthful sign than the newly-awakened interest of teachers in all that pertains to successful work and personal culture. At the outset of this great and wide-spread movement in favor of better methods and worthier results, it was but natural that the practical side of education should be treated out of all proportion, while its theoretical and historical aspects should be somewhat overlooked. But if education is to become a science and teaching to be practised as an art, one means to this end is to gather and examine what has been done by those who have been engaged therein, and whose position and success have given them a right to be heard. Another and not less potent means is, to gain a clear comprehension of the psychological basis of the teacher's work, and a familiar acquaintance with the methods which rest upon correct psychological principles. As contributions of inestimable value to the history, the philosophy, and the practice of education, we take pleasure in calling the attention of teachers to our books on Education, mentioned in the following pages. It is our purpose to add from time to time such books as have contributed or may contribute so much toward the solution of educational problems as to make them indispensable to every true teacher's library.

The following good words, and also the opinions quoted under the several volumes, are an earnest of the appreciation in which the enterprise is held:—

Dr. Wm. T. Harris, *Concord, Mass.*: I do not think that you have ever printed a book on education that is not worthy to go on any teacher's reading-list, and the best list.
(March 26, 1886.)

teachers seems to me of exceptional excellence. I have watched the growth of the list with increasing pleasure, and I feel that you have done a service of great value to teachers.
(May 26, 1886.)

J. W. Stearns, *Prof. of the Science and Art of Teaching, Univ. of Wis.*: Allow me to say that the list of books which you are publishing for the use of

Nicholas Murray Butler, *Acting Prof. of Phil., Ethics, and Psychology, Columbia College, N.Y.*: I am greatly interested in your series of pedagogical

publications, and am only too glad to aid the cause of scientific education by increasing their circulation by every means in my power.

S. A. Ellis, Superintendent of Schools, Rochester, N.Y.: I most heartily commend the enterprise you have entered upon. These books may well be regarded as indispensable to the outfit of every earnest teacher who would win success in the profession. In bringing them within the reach of every teacher of the land, you are doing a service that will entitle you to the gratitude of all who are interested in the work of education. Personally I wish you all the success you deserve. (Oct. 23, 1885.)

W. F. Phelps, Secretary St. Paul Chamber of Commerce, Minn.: No greater service could well be performed for the schools and the educators of this country than issuing these valuable and timely publications. They will leave the great body of teachers without an excuse for professional ignorance, and, with the facilities now offered through the reading circles and institutes, there will be no good reason why these books should not reach the great mass of the three hundred thousand teachers in the United States. (June 25, 1886.)

J. J. Mills, Earlham College, Richmond, Ind.: I have looked over the different volumes with much interest. You deserve great praise for your enterprise

in putting the best pedagogical literature before the teachers of the country. I have your Leonard and Gertrude, and Émile, and prize them highly. (Jan. 4, 1886.)

W. M. West, Supt. of Schools, Faribault, Minn.: You may count upon the will of our reading-circle board to recognize your publications, and personally I am in favor of substituting at once Sheldon's *Studies in General History* and Compayré's *History of Education* for corresponding books on our list. (June 28, 1886.)

A. W. Mell, Bowling Green, Ky.: Your firm is far in advance of any other in the publication of teachers' libraries, and deserves hearty recognition. (June 28, 1886.)

Schoolmaster, London: The American house of D. C. Heath & Co. is doing good service to teachers by the publication of their series of educational classics. We commend the Émile to every one interested in the education of the young.

Critic, New York: Messrs. D. C. Heath & Co. are the publishers of a new and important series of works for teachers. In contributing further means for the enlightenment of our teaching world, the editors and translators engaged in this series are doing a work which cannot fail of recognition and utility.

A History of Pedagogy.

Translated from GABRIEL COMPAYRÉ's *Histoire de la Pédagogie*, by W. H. PAYNE, Professor of the Science and the Art of Teaching in the University of Michigan, who adds an Introduction, Notes, References, and an Index. 5¼ by 7½ inches. Cloth. xxvi + 592 pages. Price by mail, \$1.75; Introduction price, \$1.60.

THIS book is confidently recommended to teachers and to students of Pedagogy, because, —

1. *It is comprehensive without being tedious.* It covers the whole

historic period, exhibits the progress made from age to age in the theory and art of education, and makes known the manner in which the greater nations and thinkers have understood the educational problem. By this treatment of the subject, the teacher may become "the spectator of all time and all existence," in whatever pertains to his vocation. There is no other book which is so well adapted to broaden and liberalize the teaching profession.

2. *It is clear and interesting.* M. Compayré has not only the genius of selection, but also of clear and interesting presentation. The whole treatise is a series of clearly cut pictures, each having its own individuality, and impressing its own special lesson. For the most part, the successive sketches are typical; duplicates are purposely and wisely omitted. Only the highest literary art can combine comprehensiveness and clearness; but these effects are realized in this *History of Pedagogy*.

3. *It is critical and instructive.* Historical facts, in order to be instructive and helpful, must be interpreted; and such interpretation must come through critical insight. M. Compayré has this endowment in a pre-eminent degree. In him the reader finds a safe as well as a suggestive and entertaining guide. In this case history is truly "Philosophy teaching by example."

WHAT LEADING EDUCATORS THINK OF IT.

Gabriel Compayré, *Chambre des Députés, Paris*: Votre traduction me paraît excellente, et je vous remercie des soins que vous y avez mis. J'ai grand plaisir à me relire dans votre langue, d'autant que vous n'avez rien négligé pour l'impression matérielle. Combien vos éditions Américaines sont supérieures aux nôtres! (10 Avril, 1886.)

Dr. W. T. Harris, *Concord, Mass.*: Professor Payne has done a real service to education in translating M. Compayré's *History of Pedagogy*. The work has great merits. Indeed, it is indispensable among histories of education, for the reason that it shows us the subject from the standpoint of a Frenchman of broad and sound culture. The history of education has not been hitherto well represented in English educational literature, and yet

it is the most important branch for the teacher. I congratulate you, therefore, upon the accession of Professor Payne's work to your list. (April 2, 1886.)

G. Stanley Hall, *Prof. of Pedagogy and Psychology, Johns Hopkins Univ.*: It is the best and most comprehensive universal history of education in English. The translator has added valuable notes.

Mrs. Horace Mann, *Boston*: I consider anything of his not only authentic but invaluable, because of his candid mind and thorough interest in the subject, which enables him to give exhaustive treatises upon all points.

Miss Elizabeth P. Peabody, *Boston, Mass.*: If Compayré's *History of Pedagogy* had nothing else in it but

what he says of Père Girard's work and books (between pages 465 and 475), especially with respect to teaching children their mother tongue, it would be worth publishing. I trust all the newspapers and magazines that write of Indian education will copy these ten pages, and all the instructors of Indians will ponder them, and those who write elementary books for the education of Indians as Indian commissioner Oberlitz recommends, will follow Père Girard's suggestions. If Compayré has not been so happy in his estimate of Fröbel, it is due, I think, to Fröbel's inferior power of expressing his ideas in his books for practice. Fröbel is identical with Père Girard in his methods, and in his all predominating moral aims, and was by no means a mere Deist, but eminently a *Christian*.
(April 21, 1886.)

E. E. Higbee, *State Supt. of Public Instruction, Harrisburg, Penn.*: I have for some time regarded it as a very valuable work, and am glad to see it in English. I hope it may be introduced into all the normal schools of this State, and give a dignified impetus to studies of such character, so much needed and so valuable.
(April 24, 1886.)

M. A. Newell, *State Supt. of Education, Baltimore, Md.*: It is a very valuable addition to our pedagogic literature; it is as brief as the breadth of the subject would allow, and is comprehensive and philosophical. The notes and index added by Professor Payne very much increase the value of the work, both to students and to anxious inquirers of the busy sort.
(May 12, 1886.)

D. L. Kiehle, *State Supt. of Public Instruction, St. Paul, Minn.*: I can cordially recommend it as an essential to every teacher's library. It is both comprehensive and definite. It is consequently interesting and instructive. I
n certain it will be recognized as a val-

uable contribution to our small but select supply of educational literature.
(April 26, 1886.)

J. W. Stearns, *Prof. of the Science and Art of Teaching, Univ. of Wis.*: I have read it with great satisfaction and pleasure, and regard it as a valuable addition to the limited number of useful books on education now accessible to American teachers. Its treatment of the subject is broad and catholic, its criticisms discerning, and it has attained unity and continuity in the presentation of very complex and heterogeneous materials. It will, I believe, serve to increase interest in the history of educational thought and experience,—an end greatly to be desired.
(May 3, 1886.)

S. N. Fellows, *Prof. of Didactics, State Univ. of Iowa*: It is comprehensive in scope, clear in thought and style, and is both critical and accurate. I am sure that the historical phase of educational study will receive a new impetus from this book. It should find a place in every earnest teacher's library.
(April 26, 1886.)

Nicholas Murray Butler, *Acting Prof. of Philosophy, Columbia Coll., New York*: I have examined it with great interest. The book was familiar to me in the original, and I am very glad to see it brought within the reach of the English-speaking public. In response to the great interest which has sprung up in educational matters in the last few years, the practical side of education has been treated of out of all proportion, while the theoretical and historical aspects of pedagogics have been somewhat overlooked. Compayré's book remedies at least one of these omissions. If our teachers are to be efficient and economical of time and force, they must be trained for their profession, and an essential part of that training consists in knowing what educators of previous cen-

turies and generations have said and done. This implies an acquaintance with the history of pedagogy. Compayré's modest little book subserves this end, and should be in the hands of every teacher, every normal-school student, and on the list of every "reading circle." It is especially valuable for its full treatment of the rationalistic movement led in France by Rabelais and Montaigne, for its analysis of Rousseau's "Emile" and its notice of the philosophy of education evolved by the French Revolution. The chapter on "Women as Educators" is, so far as I can recall, a novelty in just such a book as this, and moreover is a suggestive and valuable one. I predict for the book the greatest success, for it deserves it, and comes at a most opportune time. I have shown my appreciation of Compayré's History of Pedagogy practically, by putting it on the list of books recommended as an introductory course of reading in pedagogics. (April 22, 1886.)

H. K. Edson, Prof. of Didactics, Iowa Coll. : I wish to express my high appreciation of the work, and my obligations to you and to the translator in bringing it out in English for American teachers. It is unique in itself and greatly needed by our professors. It gives in compact, convenient form what we have been compelled to hunt for, and often in vain, in encyclopedias and general history. I prize it greatly, and have introduced it in our didactic course in college. (April 28, 1886.)

Edw. A. Allen, Dean of Nor. Fac. Univ. of Mo. : I have looked into it far enough to see that it is the best book on the subject that I can put into the hands of the normal class next year.

H. H. Freer, Prin. of Prep. and Nor. Depts., Cornell Coll., Ia. : It should be placed in teachers' libraries and in the list of books for reading circles, and may

be used with profit as a text-book in normal schools. I shall recommend it to teachers and give it a place in the post-graduate course of study provided for those of our graduates who may elect studies in the science and art of teaching to obtain the master's degree. (April 27, 1886.)

W. M. Beardshear, Pres. of Western Coll., Toledo, Ia. : It is the freshest, wisest, and best of books of that class. No one interested in education can afford to do without it. We will make a place for it at our early convenience. (June 23, 1886.)

Larkin Dunton, Prin. of Normal School, Boston : I have read it with keen interest. It is a valuable contribution to the educational literature available for English readers. The "analytical summaries" are important additions. The work deserves an immense sale, and I hope American teachers will buy so freely as to encourage Prof. Payne and his publishers to continue the same line of work. (April 26, 1886.)

E. H. Russell, Prin. of State Normal School, Worcester, Mass. : It is a handsome book throughout, with everything about it that makes a book pleasant to the eye and agreeable to use. Without going into particulars, I say unhesitatingly that it is a very valuable addition to our lengthening list of first-rate books in English for teachers. I have put it into the hands of our senior class, and have recommended it to our graduates, as I do to all teachers who desire to learn from a fresh and interesting source something of the history of school education and of the principles that underlie it. (April 21, 1886.)

D. B. Hagar, Prin. of Normal School, Salem, Mass. : I have read it with great interest, pleasure, and profit. It is a work that ought to be in every educa-

tional library and in the possession of every teacher. (April 20, 1886.)

Thomas J. Morgan, *Prin. of Normal School, Providence, R.I.*: It is doubtful if a more valuable contribution has ever been made to our pedagogical literature than the translation of Compayré's History of Pedagogy. It gives in a clear, concise, comprehensive way the chief views of education that have been forceful in the past, and is invaluable to every one who wishes to have just views of pedagogy. I know of no better book on this subject. It is my purpose to introduce it into the normal school. I hope to see it widely adopted in the reading circles. (March 15, 1886.)

D. J. Waller, Jr., *Prin. of State Normal School, Bloomsburg, Penn.*: The introduction is enough to make it evident that, whether he be a safe guide or not, he is a vigorous and comprehensive thinker, and that the book will be exceedingly stimulating. I look upon the reading of it as one of the most promising pleasures of the near future. In the great dearth of writers in English upon this subject, I have taken it for granted from the little I have read that we shall make it the text-book for our classes. (April 24, 1886.)

Geo. P. Beard, *Prin. of Central State Normal School, Lock Haven, Pa.*: The next class and all succeeding classes in all of our State normal schools will take the subject hereafter, and it is not unlikely that your book will find its way into many of our schools. Your book is more satisfactory than any I have yet examined, and has many features to recommend it to the favor of educators. Without attempting a detailed review, I will say I consider it a most excellent work for teachers and for normal-school uses. (March 13, 1886.)

Cyrus W. Hodgin, *Prin. of Richmond Normal School, Ind.*: I am reading

it with both pleasure and profit. I know of nothing published in the English language that could fill its place. I am making it the basis of the present term's work on the history of education. (April 23, 1886.)

Edwin C. Hewett, *Pres. of Illinois State Normal Univ.*: I am greatly pleased with the book, and know that you have done the teachers a valuable service in publishing it. The author's work is judicious and, for ordinary purposes, sufficiently comprehensive. I rarely find myself disposed to differ from his opinions, so clearly expressed. Professor Payne's analyses and notes are a very valuable addition. (May 5, 1886.)

Irwin Shepard, *Pres. of State Normal School, Winona, Minn.*: We have long needed a book on the history of education suitable for professional classes. Payne's translation fully meets this want. We adopted it immediately upon its publication, and are now using it with great satisfaction in a class of sixty members. Through the aid of this book, the subject has assumed a new interest and importance to all our students and teachers. Among the most valuable features of the book, I would mention Professor Payne's analytical summaries and notes. (April 23, 1886.)

A. P. Taylor, *Pres. of State Normal School, Emporia, Kan.*: We have been using it during the present term. It has given great satisfaction. So far as I know, there is nothing in the English language possessing such general excellence. It is comprehensive, philosophical, helpfully critical, and suggestive. A live teacher can hardly afford to be without it. I commend it most heartily to my brethren in the normal schools of the United States. (May 3, 1886.)

R. C. Norton, *Pres. of State Normal School, Cape Girardeau, Mo.*: It is rec-

commended for adoption as a text-book in that subject for this school.

(April 26, 1886.)

H. T. Tarbell, *Supt. of Public Schools, Providence, R.I.*: It is a work of great value. The translation is in clear and elegant English, and the whole work most readable while profound. There is no work within my knowledge to compare with it except Quick's "Educational Reformers," a very valuable work, but less full and interesting than Compayré's. You have done the educational world a great service by the publication of this book.

(June 4, 1886.)

James MacAlister, *Supt. of Schools, Philadelphia*: You have conferred a real favor upon the teaching profession of this country in publishing Professor Payne's translation of Compayré's History of Pedagogy. The book is especially welcome just now when larger views of the teacher's education are beginning to obtain. It is the best outline which has yet been written, and Professor Payne has translated and edited it with that care and intelligence so characteristic of all his work. The book is admirably adapted for the use of normal schools and colleges in which pedagogy is a recognized study. It will be found profitable also for private study by teachers. No teacher can read this book without forming higher views of the importance and dignity of his calling, and learning much that will tell upon the scope and purpose of his daily work in the schoolroom.

(May 1, 1886.)

C. E. Meleney, *Supt. of Schools, Paterson, N.J.*: I have read it with great pleasure and profit. I recommended it for adoption as a part of the course for the second year in our reading circle.

(June 26, 1886.)

B. C. Hinsdale, *Supt. of Instruction, Cleveland, O.*: I find it outside and

inside an admirable book; mechanically, it is neat and tasteful, and in point of doctrine, arrangement, and style, excellent. It is full without being over-full, and the emphasis is in the right places. The book will assist materially in rescuing the history of educational doctrine and practice from the neglect with which it has, in this country, been generally treated.

(April 27, 1886.)

J. G. Kimball, *recent Supt. of Schools, Newton, Mass.*: It is a most timely contribution to the bibliography of the teacher's profession. Few can read it without gaining a wider outlook, a profounder respect for the conscientious devotion of their predecessors, on the one hand, and a conviction of the substantial progress in educational science, on the other. The work is admirably done. The original of Dr. Compayré needs no commendation, while it has been so thoroughly "Englished" by the able editor as to retain no flavor of a foreign original, but reads like a product indigenous to our literary soil. It should grace every teacher's library and become a classic in his professional outfit.

(May 11, 1886.)

Harriet E. Hunt, *Adelphi Academy, Brooklyn, N.Y.*: It is a work of great value. I think that, taken with Bain's "Science of Education," Compayré's work would make a pedagogical library that any teacher might be glad to own.

(May 4, 1886.)

Josiah H. Shinn, *Editor and Publisher of "Arkansas Teacher," Little Rock*: I have not been so well pleased with a book since the reading of Adam Smith in younger days. You deserve credit for bringing out books of a higher class upon teaching.

(April 6, 1886.)

London (England) Journal of Education: We should like all those who still hesitate as to the use of studying the history of education to read "

Compayré's serious and moderate words on the subject: we feel that few would rise from their consideration inclined to doubt that the practical teacher of to-day will do his work all the better for knowing how, why, and when, it has been done before his time, and with what results. We have thoroughly enjoyed M. Compayré's book, and can conscientiously recommend it for its matter and method as one of the few available on the interesting history of pedagogy. (March 1, 1885.)

Having reviewed at length the original work, and stated our opinion that, for its size, it is the best existing book of its class either in French or German, we may content ourselves with noting that the Michigan Professor of Pedagogy has given us a careful and very readable English translation. (May 1, 1886.)

Nicholas Murray Butler, Columbia Coll., in "Science": For the purpose of giving a general knowledge of past educational theories and practices, we know of no book so useful. While not so special and technical as to be uninteresting to the general reader, it is full enough for the average teacher. Taken altogether, it is a valuable manual, and may safely be recommended to teachers and reading-circles. And for the use of the general public who are not teachers, we know no book at once so complete and so free from technicalities.

Boston Daily Advertiser: The translator and the publisher of this work deserve no small degree of praise for bringing before the educational public this excellent treatise. The book is one that will undoubtedly prove a most valuable acquisition to the libraries of our normal schools. It is to be commended to the special attention of all interested or actively engaged in the work of education, both for the valuable material that it contains and for

the very clear and readable shape that the translator's labors have given to it. (June 1, 1886.)

The (London) Literary World, England: We think we have said enough to show that this is a book which every practical educator should read.

A. E. Winship, Editor of "New England Journal of Education": Since this remarkable volume first entered our office it has been an inspiration. Professor Payne has done American schoolmen a positive service in his admirable translation, arranging the matter in tempting shape, giving it a fresh, spicy, readable tone. It is *the* History of Pedagogy; set, however, in the philosophies, biographies, social characteristics, religious tendencies, political affiliations, of the various periods of the world's history. It is great as a revelation of the movement of pedagogical science. It is greater as a revelation of the movement of history with the school-master's hand upon the plastic minds of the formative periods of nations.

Virginia Educational Journal: The work of a distinguished Frenchman who was admirably fitted by taste, education, and experience to undertake a thorough discussion extending over the whole field.

The Morning Star, Boston: Compayré will be for years the best single book on the subject for the teacher to own. No one can rise from the perusal of the work without an inspiration to more active service in the cause of compulsory free schools for every child of the Republic.

Academic Quarterly, Glens Falls, N.Y.: It is doubtless not too much to say of this work that it is the very best of its kind to which teachers have access. (May, 1886.)

Canada Educational Monthly, Toronto: Educators will not long have to complain of the scarcity of professional literature when works like that of this distinguished French teacher, and other recently-issued volumes, form such valuable material from which to select.

Presbyterian Observer, Baltimore: It is the first and only satisfactory history of education accessible to English readers.

Yale Courant, New Haven: The smoothness with which the work reads would argue that the translation was good, and the introduction and short biographical sketch of the author are well worth reading, and add greatly to the interest of the volume. The work will doubtless be of great value to those interested in the subject of education, a subject which is becoming of more and more importance daily, almost, and which, in its present state, is practically reduced to a science, and, as such, must be treated on scientific principles.

Southwestern Journal of Education, Nashville, Tenn.: This is, indeed, a valuable work. It is invaluable to the reading and reflecting teacher. No two men could be better suited to the task of rendering this work comprehensive, accurate, attractive, and of adapting it to the wants of the American teacher, than the author and the translator of the present edition.

Arkansas Teacher, Little Rock: From every point of view the book is exceedingly valuable.

Canada School Journal, Toronto: As soon as it becomes known, it will be recognized as a standard work on the subject. The *Canada School Journal* has often directed attention to the great importance of this study, and now takes delight in introducing to its readers a

thoroughly well written book that may be had by every educationist at a small cost, and will prove a valuable acquisition to any library. (*April 1, 1886.*)

Cor. Univ. Journal, Chicago, Ill.: The publishers have surely placed the teachers of this country under heavy obligations by their publication of this most valuable work of Compayré, who is so eminently qualified, both by position and experience, to write a history of education. For breadth and depth of view, as well as soundness of judgment and comprehensiveness of statement, the book is certainly remarkable. (*March 15, 1886.*)

The Dial, Chicago, Ill.: For relative completeness and interest of exposition, we know of nothing better of its kind. M. Compayré is in the main a wise and conservative critic. While fully alive to the large results attained in modern times by the cultivation of the physical sciences, and with eyes open to the fine realization promised by the evolutionists, he has yet his cautions to offer, and has an appreciation of the defects in the schemes of Spencer, Bain, and kindred thinkers.

Central School Journal, Keokuk, Ia.: The work is a model. It has a clear, simple style, the criticisms are thoughtful and keen, and the mass of information is put in a readable state. It is thoroughly comprehensive. It is something that we have not had heretofore, and we, together with M. Compayré, may be congratulated that so able a translator as Professor Payne has seen fit to give us this work of the famous French educator. The publishers have sent the book out in faultless style.

Wisconsin Journal of Education: The appearance of this volume is cause for genuine satisfaction. It comes in time of awakening interest in the study

of education, and its decided merit cannot fail of gaining recognition from a wide circle of readers. It is a book full of suggestiveness and inspiration. It is just such books that those really interested in education ought to read — superintendents of school systems and principals of high schools. Their views would be broadened and their enthusiasm quickened by coming thus into contact with the great current of educational thought, which has steadily grown in breadth and depth, especially in the last century. A genuine professional spirit is created by the study of such a work, which therefore becomes of great value as a text-book in teachers' classes.

The Christian Union, New York: It is the best, perhaps the only competent work on the subject from the historical point of view. Everywhere the author has shown the highest judgment in selecting the truly significant facts and phases of his subject. His book is far from being a stringing together of dry facts; the historical relation is constantly lighted up by broad criticism and intelligent comment. (March 11, 1886.)

Harvard Advocate: The whole book is full of instruction and interest to the general reader, and is a *vade mecum* for the teacher or the student of pedagogies. Professor Payne's translation is carefully done. (April 2, 1886.)

Ledger and Transcript, Philadelphia: The value of this encyclopædic treatise is not easily estimated. Monsieur Compayré's book has earned a high place in educational classics, and his translator has done full justice, in a remarkably smooth rendering, to the text of the original work. It should be within reach of every teacher.

Springfield Republican, in "Boston Literary Letter": His book shows

that critical insight and candor and that thorough study of his authorities which is so charming in French scholars, and which puts him into the same line with Cousin, Ampere, and Sainte-Beuve. (April 24, 1886.)

Normal Quarterly, Mitchell, Ind.: It constitutes the most valuable addition to the literature of pedagogy made in this century. (Nov., 1885.)

New York Times: It will be found to be an excellent compend of history relating to a topic which grows yearly in importance, and which no teacher worthy of the name can safely neglect. The American translator has prefixed an introduction which is well worth reading. (March 4, 1886.)

The Teacher, Philadelphia: The work is certainly admirable. Taken all in all, it is by far the most comprehensive, as it is also the most interesting and inspiring history of pedagogy that we have ever read. (May, 1886.)

Michigan School Moderator: The readers of the work will agree that it is an excellent one. The history of educational theories and of educational reformers is presented in a charming manner. M. Compayré writes as an educator, and though eminently fair in his considerations of most topics, still gives the reader to understand that he has studied the educational problems which he enumerates, and has decided opinions upon them. The analytical notes on each chapter, and the comprehensive index, both of which are prepared by the translator, more than double the value of the book to the reader. The Michigan members of the Reading Circle may congratulate themselves that this book is in their course, and every teacher will wish to have the elegant and useful volume in his library.

Pennsylvania School Journal, Harrisburg: This ought to be a welcome book. For a reliable and comprehensive history of pedagogics we know not better where to turn than to the volume so well translated and so intelligently edited by Professor Payne. (June, 1886.)

Education, Boston: Our great desideratum has been an artistic and critical treatment of the history of education and of educational doctrines, within moderate limits, — a work that at the same time might sustain interest and be a safe guide to our teachers in their efforts at self-culture. To be thus, — brief but not scrappy, entertaining but not frivolous,

comprehensive and suggestive but not verbose, critical without loss of judicial fairness, and, withal, to sketch with the animation and symmetry of the artist, — requires the broadest culture, the clearest insight of the problems involved, and the devotion of an enthusiast. All these high qualities Monsieur Compayré has brought to the production of his unique "History of Pedagogy." This book supplies in a large measure our especial need. Professor Payne's timely completion of his task has now placed the lucid and inspiring thought of the brilliant French educator within the reach of all. He has thereby done a special service to American teachers, which we predict they will not be slow to appreciate.

Gill's Systems of Education.

A history and criticism of the principles, methods, organization, and moral discipline advocated by eminent educationists. By JOHN GILL, Professor of Education, Normal College, Cheltenham, England. 4¼ by 6½ inches. Cloth. viii + 312 pp. Price by mail, \$1.10; Introduction price, \$1.00.

SCHOOL education has to become a science. One means to this end is to gather and examine what has been done by those who have been engaged therein, and whose position or success has given them a right to be heard.

Professor Gill's book includes in its treatment the systems represented by: —

The Pioneers; Roger Ascham; Comenius; John Milton; John Locke; Vicesimus Knox; The Edgeworths; Pestalozzi; Oberlin; Wilderspin; Mayos; Home and Colonial School Society; Fräbel; Dr. Andrew Bell; Joseph Lancaster; The Intellectual System; Storr's Training System; Brougham; Thomas Wyse; Horace Grant and the Educative Department in Present Existence.

Much valuable and entertaining biographical matter is presented in connection with what the author has to say of the founder of each system. The Lancaster and Bell systems especially receive a fulness of treatment never met in French or German works on the History of Education. The various chapters of this book were first presented as

lectures to students in English training colleges; and the author has given them this permanent form in the hope that they may stimulate those just starting in their profession, ever to work, with the purpose of placing their art on a scientific basis.

The following commendations of this book have already been received :—

W. H. Payne, Prof. of the Science and Art of Teaching, Univ. of Michigan: I have a high opinion of Gill's Systems of Education, and can heartily commend it to those who wish to make a study of the more celebrated English teachers and their systems of education and instruction. I know of no other book where such information can be so conveniently found. (May 3, 1886.)

Wm. T. Harris, Concord, Mass.: I can say truly that I think it eminently worthy of a place on the Chautauqua Reading List, because it treats so ably the Lancaster and Bell Movement in Education,—a very important phase.

E. H. Russell, Prin. State Normal School, Worcester, Mass.: It will prove a most valuable help in studying the history of education, and from its convenient size will be preferred by many to the bulkier and more ambitious treatises on the same subject. Though brief, it is not meagre. You have put it in very comely attire, and I hope it will have a good sale.

I shall adopt it in this school as one of our regular books in the history of education. It will conflict with nothing now in use; it is well written: it deals ably with the phases of instruction and training that have held sway in England; its size and cheapness make it possible to use it as a supplementary book where others have possession of the field.

Nicholas Murray Butler, Acting Prof. of Philosophy, Ethics, and Psychology, Columbia Coll., New York: Gill

emphasizes some features in English pedagogy; for instance, the work of Bell, of Lancaster, and of the Edgeworths, that are seldom mentioned in the French and German histories of education. I knew of the announcement of the book, but did not expect it to be published so soon. Had I known that it was ready, it should certainly have had a place in the course of reading. If a new issue is necessary, as seems probable, I will add it to the list.

Education, Boston: Aside from the historical merit of the book, the criticism contained in it is temperate and judicious. We deem it worthy a place in every teacher's library.

Prof. Bain, Aberdeen, Scot.: A valuable little book on the Systems of Education.

Schoolmaster, London: We recommend it to all whose duty or pleasure it is to aid in the great work of education.

School Guardian, London: We welcome Mr. Gill's book as a valuable contribution to the literature of the art of teaching.

School Board Chronicle, London: The book is clearly, forcibly, and pleasantly written.

Educational Times, London: Will doubtless be read with interest.

Saturday Review, London: A very clear and intelligent account of the different systems of education.

Rosmini's Method in Education.

Translated from the Italian of ANTONIO ROSMINI SERBATI by Mrs. WILLIAM GREY, whose name has been widely known in England for many years past as a leader in the movement for the higher education of women. $5\frac{1}{4}$ by $7\frac{1}{2}$ inches. Cloth. About 400 pp. Price by mail, \$1.75; Introduction price, \$1.60.

THIS is a work of singular interest for the educational world, and especially for all those who desire to place education on a scientific basis.

It is an admirable exposition of the method of presenting knowledge to the human mind in accordance with the natural laws of its development; and the disciples of Frœbel will find in it not only a perfectly independent confirmation, but the true psychological estimate of the principles of Frœbel's kindergarten system. We believe that this translation of the work of the great Italian thinker will prove a boon to all English-speaking lovers of true education on both sides of the Atlantic.

[Ready in October.]

Mr. Thomas Davidson, Orange, N.Y.: It is one of the most careful works of the ablest and most comprehensive thinker of the nineteenth century, a man of whom friend and foe alike speak with reverence as of a saint, and who, indeed, was a saint. (Feb. 20, 1886.)

The University, Chicago: Any American student of pedagogy, who, after working in the German literature of the subject, has found relief by turning to the French writers, will experience the same pleasant impression on becoming acquainted with the educational literature of Italy. Lightness and clearness

are among its valuable qualities; while no one that has undertaken Siciliani or Rosmini will deny its depth and solidity. To an American schoolman it is a wholesome lesson to survey the foreign pedagogic field and to learn that the great questions which press for solution at home are the questions among other peoples also, where they may often be seen in more advanced stages of development, or even already settled. By no means do we lead the world in education. We are a vigorous younger child in the great family of cultured nations, becoming now old enough to respect our elders.

Lectures to Kindergartners.

By ELIZABETH P. PEABODY. Published at the urgency of a large number of Kindergartners, inasmuch as Miss Peabody is no longer able to speak *viva voce*. $5\frac{1}{4}$ by $7\frac{1}{2}$ inches. Cloth. viii + 225 pages. Price by mail, \$1.10; Introduction price, \$1.00.

THE first of these lectures introduced and interested the Boston public in Kindergarten education. The seven others are those which, for nine or ten successive years, Miss Peabody addressed t

the training classes for Kindergartners, in Boston and other cities. They unfold the idea which, though as old as Plato and Aristotle, and set forth more or less practically from Comenius to Pestalozzi, was for the first time made into an adequate system by Fröbel. The lectures begin with the natural exemplification of this idea in the nursery, followed by two lectures on how the nursery opens up into the Kindergarten through the proper use of language and conversation with children, finally developing into equipoise the child's relations to his fellows, to nature, and to God. Miss Peabody draws many illustrations from her own psychological observations of child-life.

Habit and its Importance in Education.

An Essay in Pedagogical Psychology. Translated from the German of DR. PAUL RADESTOCK by F. A. CASPARI, Teacher of German, Girls' High School, Baltimore; with an Introduction by DR. G. STANLEY HALL, Professor of Psychology and Pedagogy, Johns Hopkins University. 5¼ by 7½ inches. Cloth. ix + 117 pages. Price by mail, 65 cents; Introduction price, 60 cents.

PROFESSOR RADESTOCK has devoted some of the best years of his life to practical teaching and a research into the principles at the base of most habits. His book contains an able and practical discussion of:—

I. Value and Limits of Education; Force and Value of Habit; Various Definitions of Habit. II. Relations between Psychology and Physiology; Cause and Effect of Sensorial Impressions; Various Ways of extending Impressions. III. Relations of Concepts to each other. IV. Properly associated Habits; Habit and Habitude; Principle of Associated Practice; Repetition; Habit in the Organic World; Results of Habit; Negative and Positive Use of Power; Division and Concentration of Power; Aim of Human Education; Object Lessons. V. The Intellect; Memory and Imagination; Process of Logical Thinking; Conception Series; Laws of the Association of Ideas; Talents resulting from a Combination of the Imagination and the Intellectual Faculties. VI. The Will; Influence of Habit on the Entire Psychological Life; Value of Associates and Environment; Habitude of Personal Action; Advantage of School *versus* Home Education. VII. Special Habits; Cleanliness; Punctuality; Neatness; Endurance; Self-Control; Obedience; Politeness; Attention;

Diligence; Unselfishness; Exercise; Study. VIII. Moral Habits. IX. Extreme Habituation, Ill Effects of; Three Theories concerning the Emotions; Necessity of Change in Instruction; Punishments; Higher Æsthetic Feelings; Prejudice; Pedantry; Law of Relativeness; X. Habit and Free Will; Genius; Insanity. XI. An Appendix.

Bacon says: "Since custom is the principal magistrate of man's life, let men, by all means, endeavor to obtain good customs. Certainly, custom is most perfect when it beginneth in young years; this we call education, which is in effect but early custom."

The translator has done her work admirably, and has given us entire the little book in which Dr. Radestock has rendered his chief service to education.

The subjoined extracts from letters and reviews will aid teachers, normal-school classes, and students of psychology generally, to form some idea of the estimate placed upon the book by competent judges:—

John Dewey, *Instructor in Philosophy, Ann Arbor Univ., Mich.*: Radestock has been for some time favorably known by means of his psychological monographs, of which this upon Habit is no doubt the best, as it is also without doubt the most suggestive and fruitful of all monographs upon this most important of educational subjects. Personally I have been greatly interested in the wide range of psychological knowledge shown, and in the command of the best methods and results of the newer and more experimental psychology. In the hands of a competent teacher, it would make an excellent introduction to the later methods of looking at all kinds of psychological subjects. (May 7, 1886.)

Nicholas Murray Butler, *Acting Prof. of Ethics and Psychology, Columbia Coll., N. Y.*: Radestock's book is a most engaging little work, and I trust that teachers may be led to read its words and reflect on its precepts. I knew of its announcement, but did not know that it was ready; otherwise it should cer-

tainly have had a place in our "Course of Reading." (April 30, 1886.)

J. W. Stearns, *Prof. of Science and Art of Teaching, Univ. of Wis., Madison*: It is a very interesting and valuable study for those who care about knowing the psychological basis of teaching. You have certainly conferred a great favor upon teachers by placing so admirable a treatise within their reach, and I hope it may become widely known. (May 26, 1886.)

S. N. Fellows, *Chair of Mental and Moral Philosophy and Didactics, State Univ. of Ia.*: I have read it with great interest, and regard it as a valuable contribution to pedagogical literature. It should find a place in every teacher's library. It may certainly be affirmed that good habits are next in importance to good principles, if not of equal importance. And this book is full of valuable suggestions to the educator who would aid his pupils in forming right habits. (May 25, 1886.)

Julius H. Seelye, *Pres. of Amherst Coll., Mass.*: I am very much pleased with Radestock's *Habit in Education*. It is a valuable contribution to both educational theory and practice. (May 6, 1886.)

H. P. Judson, *Univ. of Minnesota, Minneapolis*: I have had time as yet only for a cursory examination of it, but should judge it an interesting and valuable addition to our pedagogical literature. (May 5, 1886.)

Thomas J. Morgan, *Prin. of Normal School, Providence, R.I.*: I have read it with a great deal of interest. Recognizing that the work of the teacher consists largely in the formation of right habits, he points out that the foundation of the work must be laid in a knowledge of the soul. He gathers about the discussion of habit a great deal of erudition and sound philosophy. The book is stimulating and suggestive.

C. C. Rounds, *Prin. of State Normal School, Plymouth, N.H.*: I had the pleasure of reading its proof-sheets. There is need in educational literature of just such monographs on special topics in psychology, brief, philosophical, suggestive. Teachers will do themselves a favor by carefully reading this admirable little book, and you will help them by giving more of a similar kind. (May 7, 1886.)

E. H. Russell, *Prin. of State Normal School, Worcester, Mass.*: It is a most valuable essay in pedagogical psychology. It is full of the spirit of modern teaching, and its main points are strongly fortified by abundant references to the master-educationists of the present century. It will prove a rare "find" to hundreds of teachers who are seeking to ground themselves in the philosophy of their art. There is nothing in English, so far as I know, that covers the same ground. Spencer and Bain come the nearest to it.

I can strongly recommend it to my pupils and fellow-teachers. (May 7, 1886.)

W. N. Hallmann, *Supt. of Schools, La Porte, Ind.*: The wide range of study it covers in the interest of its subject, its full and conscientious quotations, and its thoughtful analysis of the matter on hand render it a valuable contribution to the helps of the young student of psychology. It represents and opens libraries to him. (May 20, 1886.)

Mrs. Horace Mann, *Boston, Mass.*: It is a wonderfully fine analysis of mental conditions, and shows the importance of good habits. It is invaluable to the student of child-nature. The literature on the subject of habit is certainly treated exhaustively in this little book, and this alone makes it worth the perusal of all educators.

Emma Marwedel, *Kindergartner, San Francisco, Cal.*: Being quite familiar with Dr. Paul Radestock's German publications, I value your effort to engraft his psychologic and pedagogical treatise on habits upon our American educational literature. The two conflicting pedagogical problems of forming man—either by limiting his individuality, as a whole, through the power of *habit*, or fostering his creative originality, as a whole, by leaving individuality unlimited *through habits*—cannot at this time, when we just begin to foreshadow the necessity of a conscious conception of public educational impressions (as early even as the cradle), be *too often* nor *too strongly* brought before the mind of conscientious educators, not excluding mothers. We need thinking on education. (May 7, 1886.)

Wm. J. Cox, *Supt. of Schools, Hancock, Mich.*: It has been read with pleasure. Depth of thought and clearness of expression are happily combined. The work is philosophical, practical, and in-

teresting. It is a valuable and timely contribution to the study of the psychological principles of education, and will no doubt meet with a favorable reception from thoughtful and earnest teachers. (May 4, 1886.)

John E. Kimball, recent Supt. of Schools, Newton, Mass.: I have read it with interest. It cannot fail to furnish practical teachers who are progressive in spirit and method, invaluable hints. The hope of the profession lies in discovering and intelligently applying the psychological principles which underlie pedagogical methods, and in this research the work of Dr. Radestock will be found most suggestive in a department of training whose importance is second to none. I bespeak for the little book a wide circulation among thinking, and therefore growing, teachers and educators. (May 11, 1886.)

Ohio Educational Monthly: There is no science of education that is not based on psychology, and no profession of teaching without a knowledge of its principles. Advance in education must be along the line of psychological study. The author of this monograph regards education as progressive habituation, and good habits as more important than even good principles. That which has become second nature or habit gives shape and tone to the character. The field is a fruitful one for the teacher, who will find this little book a most interesting and stimulating study.

Troy (N. Y.) Telegram: As we speak of habits of thought, of speech, of study, of endurance, of persistence, and of a great many other things, it is easy to imagine how in every direction the formation of correct habits should be sought for as an educational result. Thus waste of effort and of strength will be avoided, and the greatest efficiency secured in every species of work, whether

that work be mental or physical. The hints and suggestions of this little manual will prove valuable in this species of culture.

Boston Transcript: This work is addressed to teachers, who will find in it solid food for thought.

The Presbyterian Observer: Baltimore: A good book for educators, both parental and public. It is a practical guide to the formation of good habits, which the author considers the end of education. It is not a set of rules, but a suggestive and stimulating book, which is at once popular and scientific. (June 10, 1886.)

The Congregationalist: It is based upon wide reading and thorough reflection, and sets forth fully and ably the relation of habit, in general and in particular, to life, the importance of habituation, the danger of carrying it to extremes, etc. Teachers will find it suggestive, and, in spite of too much technical phraseology, practically serviceable.

Wisconsin Journal of Education: More and more as life goes on, processes, mental as well as physical, become automatic, and therefore easy and rapid, and if the education has been what it ought to be, minister to the higher ends of life. That this view of education needs to be more widely considered cannot be doubted, and this little book will contribute effectively to that result. (June, 1886.)

Trinity Tablet, Hartford, Conn.: The chapters on the intellect, the will, and special habits, are exceedingly interesting. (May 29, 1886.)

The Hartford Evening Post: A very absorbing and useful essay, not only indispensable to the teacher, but almost as much so to the average reflective mind.

Popular Educator : The subject is certainly a very important one, and the author is an eminent psychologist. The book is well printed, tastefully and strongly bound, moderate in price, and, as Dr. Hall observes in his preface, both translator and publisher "merit the thanks of those American teachers who are interested in the psychological basis of their vocation." (June, 1886.)

Intelligence, Chicago : The importance of right habits as a product of school training is receiving more and more attention. In this line of thought and practice every reflective teacher will find this essay of great value. It is the product of a master who has the skill and power of presenting deep scientific principles in a very clear and simple manner. (June 15, 1886.)

Central School Journal : Dr. Paul Radestock, who has attained to a wide degree of eminence as the author of several brilliant psychological monographs, has presented here a most admirable and comprehensive brochure upon the subject of "Habit in Education." Dr. G. Stanley Hall, of Johns Hopkins, has edited the work, and the publishers, Messrs. D. C. Heath & Co., whose mark is a synonym of high excellence, have dressed the book with taste and neatness. (July, 1886.)

The Christian Register : The importance of habit in education is a trite maxim of teachers and moralists; but the subject has not received the full statement that it has needed from a psychological standpoint. This work is an important one, and demands the earnest study of teachers.

Extracts from Rousseau's Émile.

Containing the Principal Elements of Pedagogy. With an Introduction and Notes by JULES STEEG, Paris, Député de la Gironde. Translated by ELEANOR WORTHINGTON, recently of the Cook County Normal School, Ill. 5¼ by 7½ inches. Cloth. 157 pp. Price by mail, 85 cts.; Introduction price, 80 cts.

"There are fifty pages of the *Émile* that should be bound in velvet and gold."
— VOLTAIRE.

IN these pages will be found the germ of all that is useful in present systems of education, as well as most of the ever-recurring mistakes of well-meaning zealots.

The book has been called "*Nature's First Gospel on Education.*" Among its pregnant texts, are: The Object of Education; The New-born Child; The Earliest Education; Maxims to keep us True to Nature; The Cultivation of Language; Childhood to be loved; Neither Slaves nor Tyrants; Reasoning should not begin too soon; Well-Regulated Liberty; The Idea of Property; Falsehood; The Force of Example; Negative or Temporizing Education; The Memory; The Study of Words; Physical Training; Clothing; Sleep; Training the Senses; Drawing; Geometry; The Voice; The Age of Study; Curi-

osity as an Incentive; Things rather than Symbols; A Taste for Science; Experimental Physics; Nothing to be taken upon Authority; Learning from Necessity; The Forest of Montmorency; Robinson Crusoe; The Pupil at the Age of Fifteen; Results.

The eighteenth century translations of this wonderful book have the disadvantage of an English style long disused. This new translation has the merit of being in the dialect of the nineteenth century, and will thus be enjoyed by a wider circle of readers.

In *Educational Theories*, Oscar Browning says concerning this book: Probably no work on the subject of education has produced so much effect as the "*Émile*."

The following extracts from letters and reviews serve to show with what cordiality this new edition has been received:—

G. Stanley Hall, *Prof. of Pedagogy, Johns Hopkins Univ.*: I have examined your convenient edition of the "*Émile*," and shall recommend it to my educational classes.

W. H. Payne, *Prof. of Pedagogics, University of Michigan*: I have spent considerable time in reading the "*Émile*" and in comparing certain parts of the translation with the original. Miss Worthington has made a version of real merit; Rousseau's thought has been transferred to English with great accuracy, and much of the original grace of style has been preserved. The teachers of the country are indebted to you for this invaluable contribution to the literature of the profession. (Dec. 15, 1884.)

J. W. Dickinson, *Sec. of Mass. Board of Education*: It should be in the hands of every teacher in the State.

Francis W. Parker, *Prin. Cook Co. Normal School*: Teachers need to go back to the man who gave such an immense impulse to reform in education.

R. H. Quick, in "*Educational Reformers*": Perhaps the most influential

book ever written on the subject of education.

London Journal of Education: The amazing originality and boldness of the book, its endless suggestiveness, are too often ignored by English critics, who forget that nearly all our brand-new theories are to be found in "*Émile*."

School Bulletin, N.Y.: The "*Émile*" is far the most influential of all the historically great books in pedagogy.

Philadelphia Press: There is no need to praise it. The present translation ought to be in the hands of every teacher and parent.

Boston Advertiser: Such a book as this ought to be read by every one who claims to be interested in any way in the cause of education.

Normal Echo, Lexington, N.C.: This little book contains many gems that have shone through the rubbish of more than a century. Though so old, they are elemental truths, and carry with them the freshness of youth. The book should be read by all teachers.

Christian Union, N.Y.: The translation by Miss Eleanor Worthington is very well done indeed, retaining much of the charm of Rousseau's incomparable style.

Normal Advocate, Holton, Kan.: We know of no book that we would rather have every teacher and every parent in America read than the "Emile." (Feb. 15, 1885.)

Correspondence Univ. Journal: The publishers have shown their usual sagacity in bringing out the book at this time. Perhaps no other work on education has had the influence of Rousseau's "Emile."

Fortnightly Index, Ann Arbor: By all means read the "Emile."

Chautauquan: It is the work which aroused Pestalozzi and Fröbel; but it has been for many years practically a dead volume, particularly to English readers. Old, poorly translated, long, and with many tedious digressions, teachers and mothers, who ought to have been reading it, were repelled by its difficulties. Some time ago M. Jules Steeg removed these barriers from his French countrymen by arranging a volume into which he gathered the most valuable portions of "Emile"; and now one of our countrywomen has removed the difficulties for English readers by a clear translation of M. Steeg's work. It is a book worth possessing; and educators ought to welcome this practical and satisfactory arrangement of Rousseau's great book.

Educational Record, Montreal: M. Jules Steeg has rendered a real service to teachers by his judicious selections.

The University, Ann Arbor: Of the genius of Rousseau and the value of his thoughts, philosophers have talked

and written for more than a hundred years, and there seems nothing to add to the volume of his praises; but those who present us with the very kernel of his philosophy, stripped of the husks, certainly deserve our gratitude.

Literary World, Boston: It should attract the attention of the many who have not had the courage to attack the original: they will find here the cream of Rousseau.

Southwestern Journal of Education, Nashville: It possesses all the vigor and freshness of a new novel; while its sound principles of education commend themselves not only to teachers, but to every parent and lover of children.

North Carolina Teacher: Every teacher ought to be familiar with the remarkable thoughts of "Emile." It contains the germ of all that is useful in the present system of education.

Christian Union, N.Y.: To this day the influence of the "Emile" is felt. For by it was inspired Pestalozzi; and by Pestalozzi was taught Fröbel, the founder of the kindergarten system, and one of the foremost educators of our day. The book itself also, despite a great deal that was purely fanciful and romantic, had in it most excellent material for thought, and many sagacious observations for teachers and parents.

Boston Advertiser: The selections have a special importance, as showing how Rousseau followed up the physical and moral development of the child, and as illustrating how the teacher may "thrill with life the teaching of facts, and aid the mind in giving birth to its ideas."

Christian Register, Boston: This famous book has not outlived its usefulness. There are few mothers and edu-

cators of the young who could not profit by its wise suggestions.

Pilot, Boston: The present version is in good English, and will no doubt find many readers who would have been repelled by the proportions of the original, and by the antiquated translations.

The School Herald: "Emile" is one of the educational classics of the world. The three-volume novel, however, which, at its first publication a century ago, produced such a sensation among bishops and dons, would be too wearisome a work for modern readers. This version is in a style altogether commendable for clearness and simplicity, and should be widely read by teachers who would know the thoughts of one of the most brilliant of philosophers on education.
(Dec. 15, 1886.)

Journal of Speculative Philosophy: No single book ever made so much noise in the world. It was the gospel of the latter half of the eighteenth century. Condemned by church and state, its principles were accepted and practised in private, especially in Germany and Switzerland. Three celebrated educators were inspired by it—Basedow, Pestalozzi, and Froebel. This will be enough to recommend it to the

attention of all those who are at present discussing the kindergarten, and the enlargement of the scope of education, from the nursery to the university.
(October, 1885.)

Schoolmaster, London: We commend the "Emile" to every one interested in the education of the young.

The Teacher, Philadelphia: From the day of the appearance of "Emile" to the present, Rousseau's best theories have been promulgated by a continuous line of disciples; and they are reflected in all the recent improvements made in courses of instruction for young children. A perusal of this work will show some of our "advanced thinkers" how old all that is best in the "New Education" is.

The Pennsylvania Journal of Education: The "Emile" effected a genuine and needed reformation in the home and school education of children, and indeed of their treatment in general. The abridgment before us is far more useful than the original would be. It gives all that is essential, and even more, of the French philosopher's educational theories; all the gems of his work, and they are many and of the finest lustre, with none, or at least very little of the dross.

Pestalozzi's Leonard and Gertrude.

Translated and abridged by EVA CHANNING. With an Introduction by G. STANLEY HALL, Professor of Pedagogy in Johns Hopkins University. 5¼ by 7½ inches. Cloth. 193 pp. Price by mail, 85 cts.; Introduction price, 80 cts.

THIS is a carefully abridged translation, in which the gist of five large volumes is compressed into a book of less than two hundred pages, which, while retaining much of the quaint simplicity of the original, avoids its repellant prolixity and converts the reader's task into a pleasure.

It is a book which all teachers should read with care, for it comprises within modest limits the whole substance of the Pestalozzian theory of education.

In this charming, instructive, and suggestive union of a capital story and a pedagogical treatise, Pestalozzi sets forth his radical, far-reaching views of the true scope and end of education as well as of the true method of attaining that end.

Under its wit and wisdom, its humor and pathos, he inculcates the strongest moral lessons or the most helpful doctrines of political, social, and personal education.

Every mother should read the book, for, as Oscar Browning says in his "Educational Theories," "a mother who follows the principles inculcated in this book can educate her children as if she were the possessor of all the sciences."

This volume and the "Émile" gave rise to a revolution in educational matters, and they will be found to contain the best, because the original and simplest, statement of the great principles that must guide every successful teacher.

It is this book on which Pestalozzi's fame as an author mainly rests, and this book was dictated by an earnest desire to lift up the lower classes of Switzerland—to found a Republic of thought, of capabilities, of work.

R. H. Quick, in "*Educational Reformers*": No wonder that the Berne Agricultural Society sent the author a gold medal, with a letter of thanks; and that the book excited vast interest, both in its native country and throughout Germany. It is only strange that "Leonard and Gertrude" has not become a favorite, by means of translations, in other countries.

The Nation: Its effect, not only in Germany, but throughout Europe, was great and immediate. Every teacher will be stimulated and instructed by reading this quaint and thrilling educational romance, quite apart from its great historical importance.

The New York Independent: As a story it is effective and interesting. As

a theory of education it is ideal, with a strong touch of Rousseau Utopianism in it—a Utopianism, however, which consists very largely in the attempt to construct human society on the basis of the Sermon on the Mount.

Harvard Advocate: Pestalozzi's style is vividly realistic; the characters of the book are strongly drawn. The work of abridgment was a difficult one; Miss Channing has, however, been successful, and the story loses nothing in force and interest under her hands.

Ann Arbor University: It not only has the merit of being educational, but charmingly portrays German peasant life in the eighteenth century. It can be heartily recommended to all, its very blemishes being wholesome.

Ann Arbor Chronicle: It has not been read nearly so much as, on account of its high and noble doctrines, it deserves to be. It should find its way into every library.

New York School Journal: This book fitly appears beside "Emile." The *spirit* that is in it is immortal. It is a moving appeal, and in the present form has been divested of much of the great burden of Pestalozzi's diffuse and tedious style.

Correspondence Univ. Journal: It is a book for every library; but no teacher worthy of the name can peruse its pages without receiving new inspiration and new encouragement.

Canada School Journal: We would recommend this book to all who take an interest in *moral* education. Let it be first read as a story, from which it will be possible to comprehend more clearly many of the peculiar ideas and springs of action of this great educational reformer, than can be done from a more scientific treatise. Then let it be perused more carefully, as an allegorical picture of the good that can be wrought by one earnest worker, even in an obscure village.

The Educational Courant, Kentucky: This is one of the most valuable works for educators that has issued from the press for years.

Central School Journal, Iowa: Too much praise cannot be given to Miss Channing for the careful translation and judicious abridgment of the original.

Louisiana Journal of Education: Many a ponderous volume of pedagogics only amplifies the lessons contained in this rude, quaint story—a story which shadows the aspirations and labors of

the country schoolmaster and his environment.

School Bulletin, Syracuse, N.Y.: The present form is pleasing, and the book deserves a place in every teacher's library.

Educational Gazette, Rochester, N.Y.: The book possesses great interest for every true teacher.

Indiana School Journal: Those not familiar with the language of the original will rejoice that this well-made and inexpensive translation places within their reach the opportunity of studying some of Pestalozzi's ideas in regard to educational questions. The position which he has given Gertrude ought to gratify those who claim the most for women.

Pennsylvania School Journal: This and the "Emile" will be found highly suggestive and practically helpful to the intelligent teacher, and not without interest to the general reader.

Wisconsin Journal of Education: To know this book is perhaps the best way to know Pestalozzi, which is a most desirable thing for those who are teachers. The translation and abridgment have been very skilfully done. For general purposes the book is better for being made shorter, since Pestalozzi is often obscure, tedious, and wordy; and the story and all the important didactic principles are fully presented. The book is the second issue of the admirable series of Educational Classics, of which Miss Worthington's translation of Rousseau's "Emile" was the first.

The London Schoolmaster: We feel sure that we have only to call attention to "this remarkable book of a remarkable man" in order to secure for

best, — to say nothing of the tenth or twentieth best, and making all reasonable reservations, — may, I believe, in the time at their disposal, and now squandered on print unworthy of them, reasonably hope to master most of the best, if they confine themselves to one language and one department.

“To do this, however, not only is some hardihood of self-denial, but also some knowledge of the good and evil in pedagogic print, needed, and just this is what American teachers are at present seeking with more interest and in more ways, as I believe, than ever before. In seeking the best there is much to mislead and little to guide teachers. In the great work of designating and grouping the best, the present volume is only a hint, a first suggestion. It is, in the phrase of an educational leader to whom its writer has been chiefly indebted for suggestions during its preparation, only a foot-path roughly blazed, and by no means a finished highway, though the latter may eventually follow about this course. . . .

“In the general reading of every teacher, of whatever grade, should be included some work on the history of education, and some psychological and some hygienic literature. Every teacher should also select some department or topic, connected in many cases probably with the teaching they prefer, about which the reading should centre. In this field they would in time come to know the best that had been done or said, and themselves become more or less an authoritative centre of information for others about them, and perhaps make contributions that would render many their debtors, not only by positive additions to their knowledge, but in guiding their reading, which is one of the greatest aids one person can render another. As teachers thus gradually become specialists in some such limited sense, their influence will do more than has yet been accomplished to realize the ideal of making their work professional in a way in some degree worthy that high term, and they will be able gradually to effect a greatly needed reform in the present character of text-books, and all who would lead in public school education will slowly come to see the need of thorough and extended professional study.”

N. E. Jour. of Education : Prof. G. Stanley Hall's Bibliography of Educational Literature promises to be the most valuable teacher's aid in home study ever issued.

We know of no man who is better equipped for such service; and he has taken the time and been given all the assistance necessary for the perfection of the enterprise.

Monographs on Education.

MANY contributions to the theory or the practice of teaching are yearly lost to the profession, because they are embodied in articles which are too long, or too profound, or too limited as to number of interested readers, for popular magazine articles, and yet not sufficient in volume for books. We propose to publish from time to time, under the title of *Monographs on Education*, just such essays, prepared by specialists, choice in matter, practical in treatment, and of unquestionable value to teachers. Our plan is to furnish the monographs in paper covers, and at low prices. We shall continue the series as long as teachers buy freely enough to allow the publishers to recover merely the money invested.

Of this series we are now ready to announce the four following:—

Modern Petrography.

An account of the Application of the Microscope to the Study of Geology, by GEORGE HUNTINGTON WILLIAMS, of the Johns Hopkins University. 5 by 7¼ inches. Paper. 35 pages. Price by mail, 25 cents.

The Study of Latin in the Preparatory

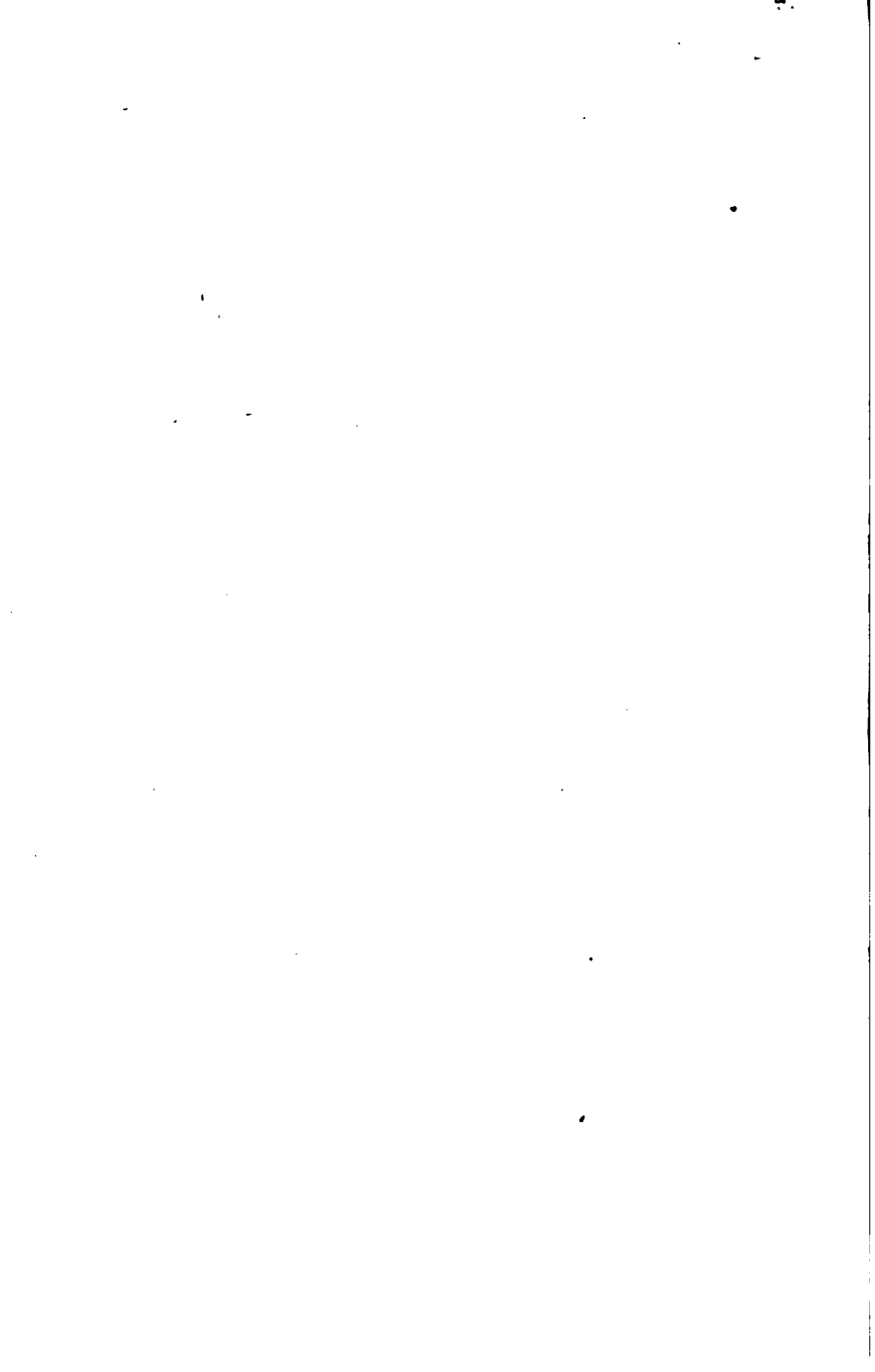
Course. By EDWARD P. MORRIS, M.A., Professor of Latin, Williams College, Mass. 5 by 7¼ inches. Paper. 00 pages. Price by mail, 25 cents.

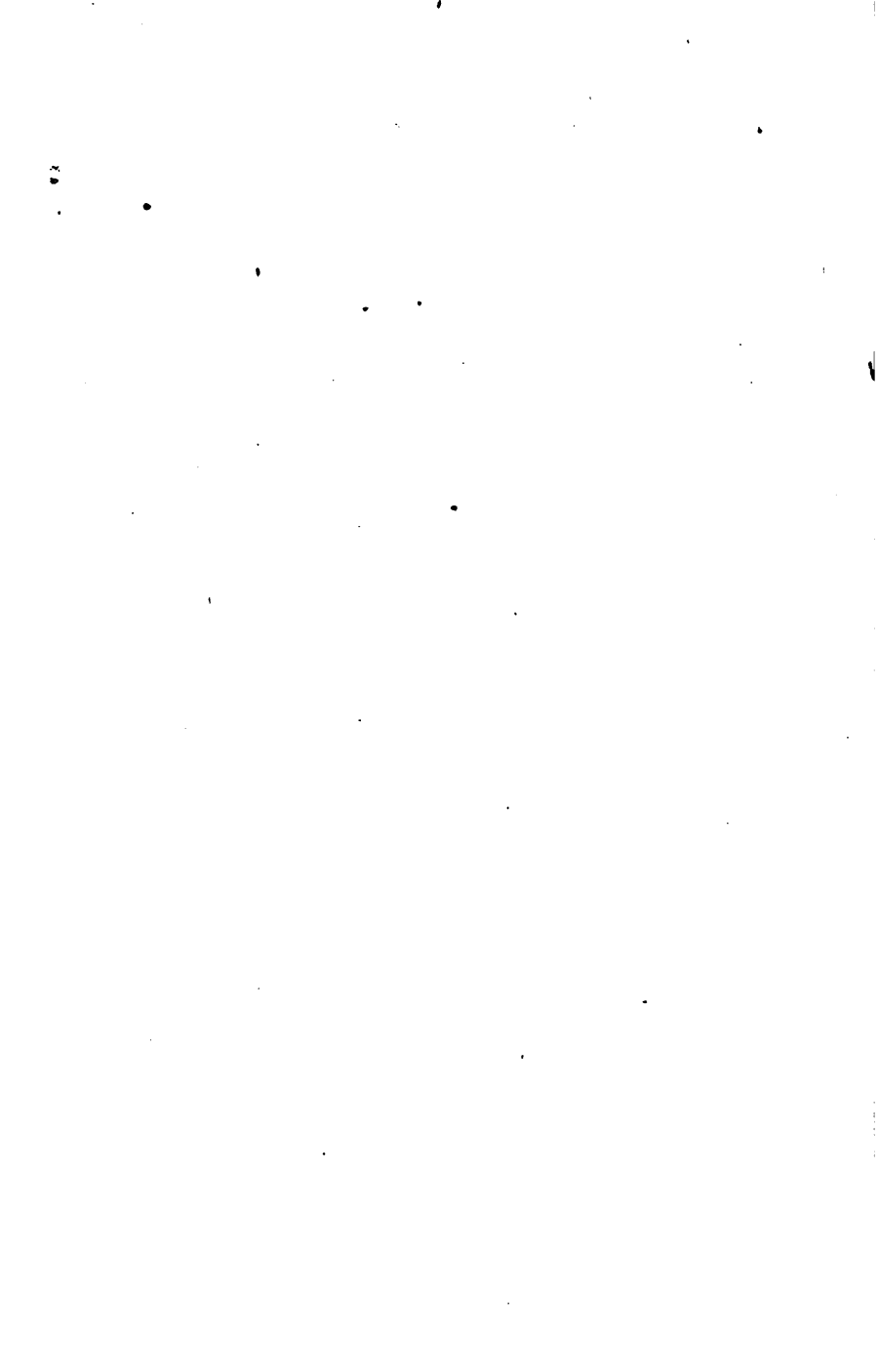
Mathematical Teaching and its Modern

Methods. By TRUMAN HENRY SAFFORD, Ph.D., Field Memorial Professor of Astronomy in Williams College. 5 by 7¼ inches. Paper, 00 pages. Price by mail, 00 cents. [Ready in August.

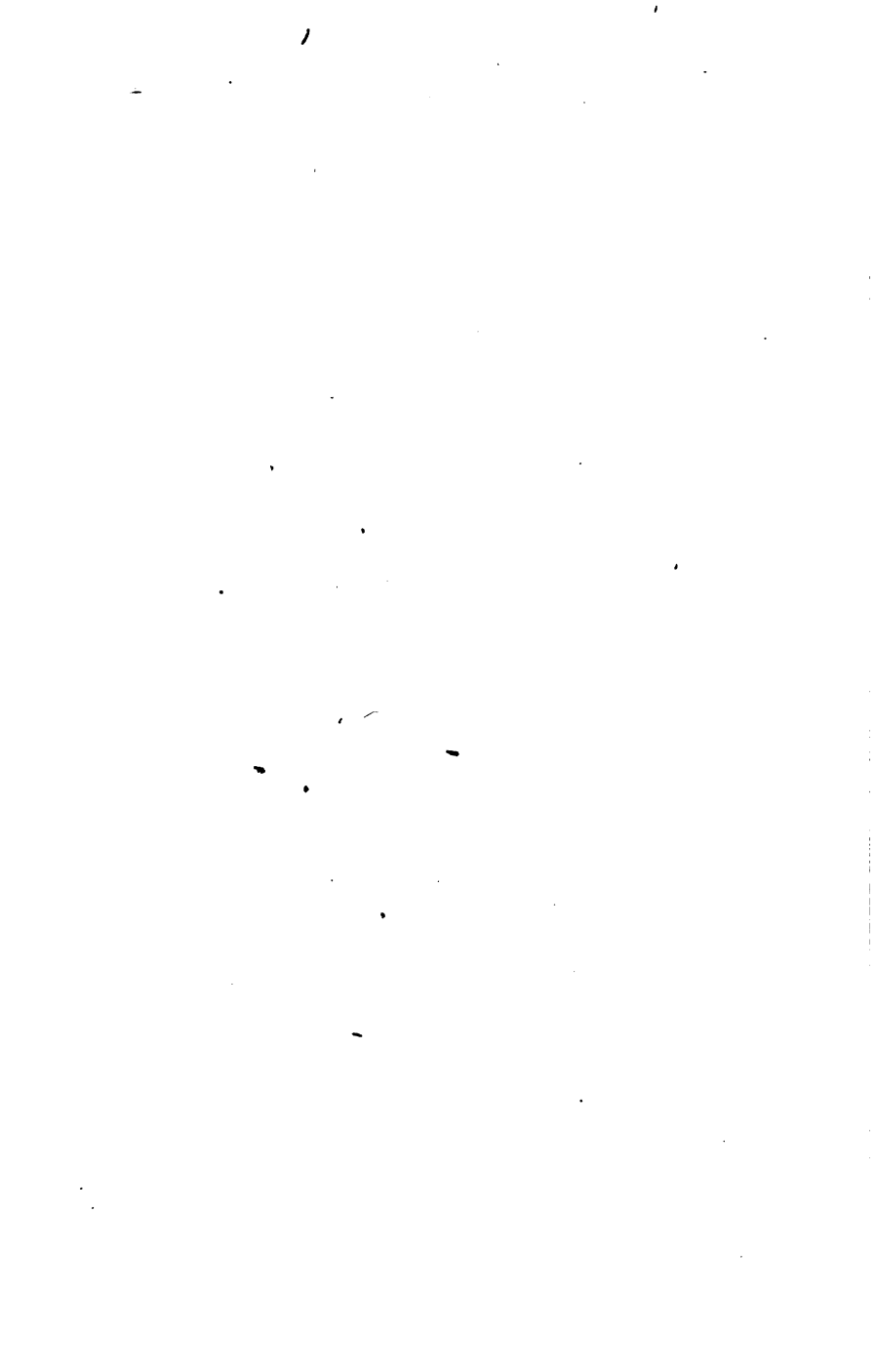
How to Teach Reading, and What to Read

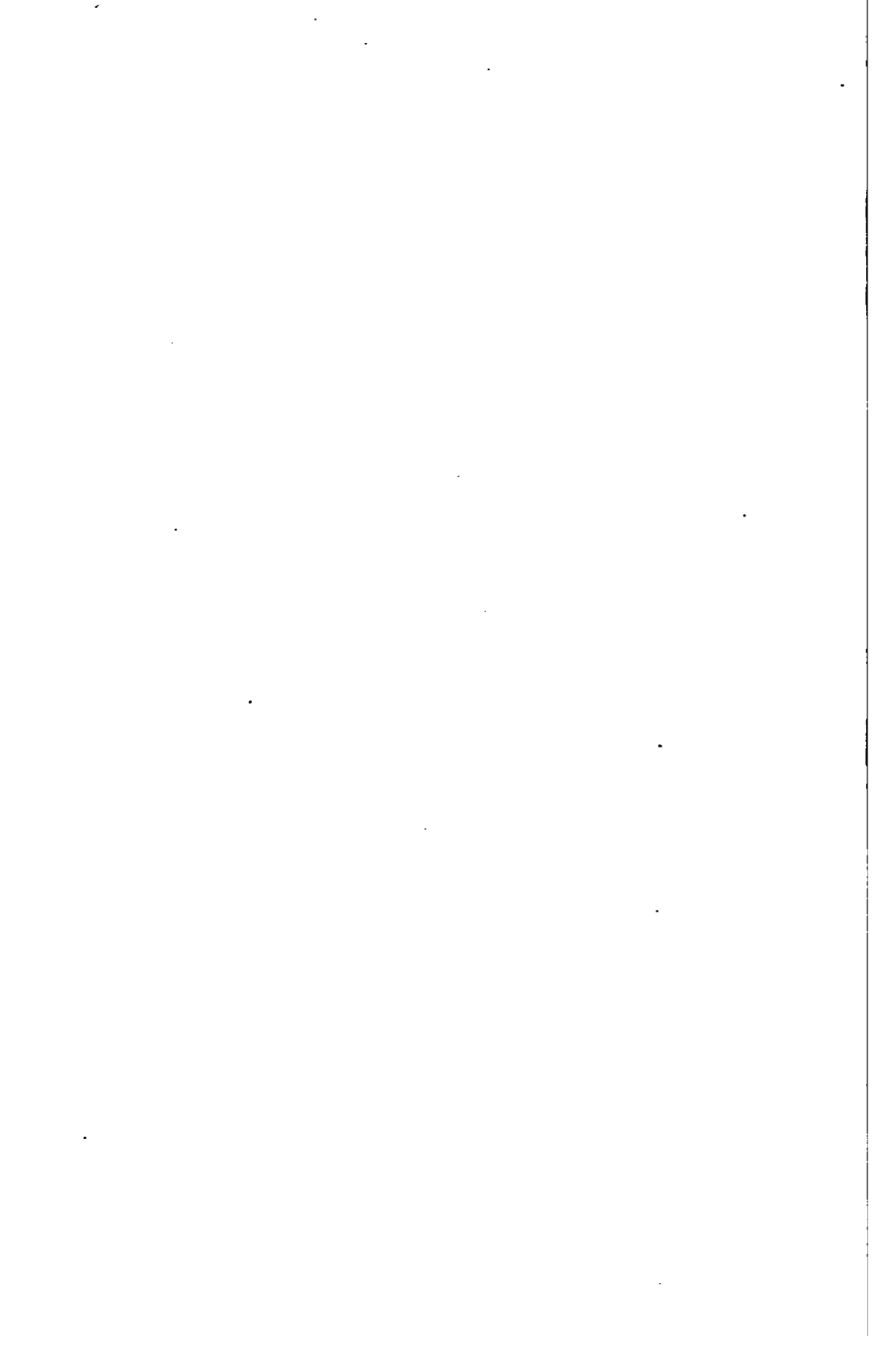
In the Schools. By G. STANLEY HALL, Professor of Psychology and Pedagogy, Johns Hopkins University. 5 by 7¼ inches. Paper, 00 pages. Price by mail, 00 cents. [Ready in September





)-





2

2

3. 4. 1. 57

Envelope

AIMS AND METHODS

IN

CLASSICAL STUDY.

BY

WILLIAM GARDNER HALE,

PROFESSOR OF THE LATIN LANGUAGE AND LITERATURE IN
CORNELL UNIVERSITY.



BOSTON:

PUBLISHED BY GINN & COMPANY.

1888.

Entered, according to Act of Congress, in the year 1887, by
WILLIAM GARDNER HALE,
in the Office of the Librarian of Congress, at Washington.

J. S. CUSHING & Co., PRINTERS, BOSTON.

15122/06.5.
10

I DEDICATE THIS ADDRESS
TO MY FRIEND

PROFESSOR E. P. MORRIS

6.
WHOM I WOULD FAIN
PERSUADE.

*Omnis hic sermo noster non solum enumerationem oratorum,
verum etiam praecepta quaedam desiderat: 93. 319.*

er together before you,
discussion after our
to reach, in
and possibly
int at

AIMS AND METHODS IN CLASSICAL STUDY.

AN ADDRESS DELIVERED AT THE MEETING OF THE MASSACHUSETTS CLASSICAL AND HIGH SCHOOL TEACHERS' ASSOCIATION, BOSTON, 1887.

I HAD planned to speak to you to-day of the various phases of the classical education, — the study of the Greek and Latin literatures as bodies of thought, the study of the forms and constructions of the languages, the study of the history of the peoples, the study of public and private life, the study of art. I had planned to discuss the relation of these studies to one another, and to speak with some detail of the methods by which certain of them might best be pursued. But at the very outset I find a difficulty in my path. Six months ago one would have thought oneself safe in assuming a common opinion in regard to the aim of all this. One would then have said that, while either the classics or the natural and physical sciences, properly dealt with, would teach young students that indispensable and rare accomplishment, the art of thinking, yet they greatly differed as regards the things brought before the mind; and that in the power of the great literary men of Greece and Rome to stimulate thought, to teach a severe taste, to form those qualities of mind and char-

METHODS

... a larger outlook on human life
sympathy, lay their special value in
liberal education. But since that time a
has appeared, in an important series of mono-
graphs on education, in which the view has been upheld
that this common agreement of the past was an error.
It is there maintained that the humanistic conception
of classical study has passed away, and that, under
the mighty impulse of modern science, the scientific
conception has taken its place, so that the great aim
of classical study (as regards the schools, at least, this
is clearly said) should be, and is inevitably coming to
be, to teach scientific procedure, — namely, observation,
generalization, and proof. And in this paper, after an
admirable sketch of the currents that have prevailed
from time to time in classical study, the view just
stated is urged with such vigor and weightiness that
one must certainly set oneself to debating very carefully
in his own mind whether it is or is not just, and must
have his whole manner of looking at classical education
largely determined by the decision to which he is
brought. Such a debate I have held with myself, and
have not come to share the opinion of the writer. I do
not know your convictions. But at any rate, until there
shall again be a clear consensus of opinion on this
fundamental point, no one can properly speak of the
study of Greek and Latin without raising the ques-
tion, What is the aim of it all? That is, then, of
necessity, our first inquiry to-day. By a singular
irony of fortune, the writer of that pamphlet is the
gentleman in whose company I have the honor — a
twofold honor, therefore — to address you, — Professor
Morris, of Williams College. The irony has, however,

a kindly side; for, as we appear together before you, with opportunities assured us for discussion after our papers have been read, we may hope to reach, in amicable controversy, a common ground, and possibly even a common settlement of the important point at issue:

At once we are involved in perplexity. The general tone of Professor Morris's preface is not in harmony with the tone of the address which forms the body of his pamphlet. Both preface and address must therefore be considered.

I quote from the former:—

The classical work of the college, at least in the first two years, should undoubtedly deal mainly with the literature and history, with the contents of the writings, not with the form of the language. The arguments, therefore, which would naturally be used in support of the study of Latin in these years are those which are drawn from the excellence of the literature, from the political and social history of the Roman race, and especially from the fact that the most important elements of modern civilization have come from or through Rome. Taking the whole curriculum together, from preparatory school to university, these are beyond a doubt the chief aspects of the question, and it would be a matter of regret to the writer should their omission here be understood to indicate any doubt on his part of their weight as arguments, or of their supreme importance in contributing to culture. The reason for passing them over is a twofold one: first, because they have been often and fully presented; and, second, because any discussion of the college work brings in at once the question of elective studies,—a question upon which the writer had no warrant for entering.

To this statement I heartily assent. It is true, it is admirable. Than the phrase "their supreme importance in contributing to culture" nothing could be more satisfactory. And even if, noting the words, "the

classical work of the college, at least in the first two years," and the title of the monograph, "The Study of Latin in the Preparatory Course," one suspected a certain exclusion which augured ill for the schools, yet one would hope that Professor Morris's perception of the supreme value of the aspects he has spoken of would keep him, when he comes to speak of the philological side of classical study, from claiming for that side more than its just — its great but not supreme — importance.

At the beginning of the address, the writer says, "If any of the views which follow shall seem partisan in spirit, I can only remind you of the extreme difficulty of looking with entire impartiality at one's favorite study, and beg you to make such allowance for professional prejudice as you may think best." Let me, similarly, say that my own special field of investigation is precisely what I judge Professor Morris's to be, namely, comparative syntax. In any case, we start together, in that our special personal interest is on the scientific side, rather than the humanistic. If, then, the discussion of the question which Professor Morris has raised should lead me to the opposite conclusion, it will not be in consequence of natural bias.

The keynote of the address is struck in the preliminary statement on page 1.

Those who desire to see the classics retaining their place must face the fact that the literary spirit of fifty years ago has passed out of sight, and that the scientific spirit has taken its place. I disclaim, therefore, at the outset, any share in an attempt to reconstitute the college curriculum upon the basis of a mainly literary training, — an attempt which would result, in my opinion, simply in a prolonged struggle, disastrous to our higher scholarship, and certain to end in defeat.

Professor Morris then proceeds to show that classical scholarship has passed through four stages since the Renaissance, and that the phrase, "the study of Latin," has correspondingly four senses. It may mean "linguistics," learning to read the language, as it did in its first stage; it may mean history and literature, as it did in its prevailing spirit in its second stage; it may mean rhetoric and composition, the acquisition of the ability to write Latin as an elegant accomplishment; it may mean scientific study. "It is now," says Professor Morris, "in the fourth stage. It means, and is to mean, the science of Latin philology." That this is the drift of the times is shown, he argues, in several ways. First, the great majority of the books on classical subjects now produced in Germany are of a scientific character. Secondly, students are said (I question the statement) not to read so much Greek at Harvard College to-day as they did at Marietta College, for example, forty years ago; and even in Germany, as a German professor laments, students who have spent twelve or fifteen years upon Latin cannot read it after all. "The reason," says Professor Morris, "is that teachers of Latin in our colleges are teaching philology, not linguistics." Further (and here we get the gist of Professor Morris's view):—

The most conclusive proof that philology has taken the place of linguistics is to be had from a consideration of what actually occurs in the preparation and recitation of a Latin lesson.

A chapter in the preparatory lesson-book deals, let us say, with the genitive. It begins by referring the student to certain places in the grammar where the laws of the genitive are given; for instance, that a noun in the genitive depends upon another noun. Having mastered this law, the student goes on to the exercise, where he finds sentences from which he must select the genitives according to their previously learned terminations, just as he might

select the bits of quartz from a pile of pebbles by the quality of hardness. This is scientific observation, the selection of individual objects according to a known characteristic.

The genitives thus collected are, then, in the process of translation, tested according to the new law; the student examines the sentence in which each is found to discover the noun upon which it depends. He will perhaps find that in some cases the form has misled him, and, in the absence of a noun to which they may be referred, some genitives must be rejected as locatives or datives, as among his pieces of quartz the test of the acid might reveal bits of some other hard mineral. This process, repeated with every genitive in the exercise, is a drill in scientific generalization, differing from the same process in actual scientific investigation, only by the fact that the law to be discovered is pointed out at the beginning. It is at the same time scientific proof, since it is the testing of the law under conditions constantly varied.

Still more like the actual work of the investigator is the preparation of a chapter in Cæsar, since here there is no artificial arrangement of sentences, but nouns of all forms, and sentences of different structure follow each other in confusion, as the botanist finds by the roadside here a clover, there a fern.

Now all this has nothing to do with reading Latin.

"We no longer study Latin in our schools [page 14] in order to learn Latin; we study it, and teach it, with primary reference to the science of philology."¹ We are giving our students drill in scientific observation, scientific generalization, scientific proof. And "all this has nothing to do with reading Latin."

We see clearly now the field of our amicable, and, I

¹ The phrase science of philology is used by Professor Morris here and in most places in the sense of scientific *procedure* in dealing with the language, not in its common sense of comparative phonology or comparative syntax. For my own part, I wish that we might come in this country, as the Germans have come, to use the phrase classical philology as covering the whole field of classical study, — language, literature, history, institutions, archæology.

hope, helpful controversy. But before entering upon it, I am disposed to take breath a moment, and to admit that, so far as the facts claimed are concerned, something of what Professor Morris says would appear to be sadly true. I should gladly be relieved of a fear that far too much work in the preparatory school has, I will not say nothing to do with reading Latin, but quite inadequate relations to that matter. To this we shall return.

Let us now, having seen Professor Morris's position, approach the subject afresh, but from essentially the same point of view.

The spirit of the age demands scientific method in all intellectual activity that comes within the domain of science. The scientific habit of mind is a tool of which each one of us, no matter in what field he is to work, must become the possessor. We must all learn to observe, to generalize, and to prove. We shall so learn, if we are under the guidance of a wise instructor, himself possessed of the power and the confirmed habit of observing, of generalizing, and of proving, and engaged in teaching us things the dealing with which calls for the exercise of those operations. Things the dealing with which did not call for the considerable exercise of these operations, even though they might have in themselves an indispensable importance (the case of French and German, as is excellently shown by Professor Morris, is in point), would fail to give us entire satisfaction as material for education. The ideal subjects for education, then, would be such as should combine interest and importance of results with the considerable exercise of observation, generalization, and proof, in arriving at those results.

So far, we probably agree. We must all, at any cost, learn to observe accurately, and to reason accurately

from the facts observed. We must also learn the things that are of interest and importance, even if we have to go elsewhere for training in accurate observation and correct inference. The ideal subjects for education would be those that come under both heads, those that are of interest and importance, and that, at the same time, require to be dealt with by processes that will form the scientific habit of mind. Professor Morris has admirably shown the great value of classical studies on the latter score, a value equal, in the early stage of education, to that of what we may briefly call the physical studies,—and, for the present, at least, even superior, on account of the availability of the apparatus, namely, books, and the poverty of the schools in laboratories. But to possess this value is not enough. For if the physical sciences, even if they should prove to be less suited at the beginning, or even finally, to teach young minds habits of true observation and right inference, yet are of more interest, of greater importance,—in a word, are more practical,—then we ought to reorganize the work of our preparatory schools and colleges by substituting the physical sciences in place of the classics. Up to this point, also, I hope we have advanced in company.

So, then, we have come to the question, What is in the best sense practical? what is of interest and importance in the average human life? This is a very old question, because it is fundamental. But, old as it is, and easy as in truth it is, no settlement has yet been reached. It is thought by many that the current of opinion is setting in the direction of a belief that the things which are of interest and importance to the average man are the constitution and behavior of

chemical agents, of fluids, of the undulations that produce in us visual and acoustic results, of plants, of animals, of the heavenly bodies. For some men, indeed, these are certainly the practical things; and we can, therefore, at once concede a part of the debatable ground. To the man who is to devote his life to the building of railroads and bridges, the most important thing is the knowledge how to build an excellent road and an excellent bridge. To the man who has a genius for inventing improved machinery, the most important thing is to understand what has been done, and to have his powers developed that he may do still better. But we are not discussing the education of the civil or mechanical engineer, the electrician, the practical chemist, the inventor. It is a pity if there is not time to educate them first as if they were to be average untechnical men, and then to add thereto their education as special workers. But let that go. We are speaking of the needs of men of the untechnical classes, lawyers, doctors, journalists, ministers, business men, men of leisure. The truism will be granted us that man is a creature of varied and wide-reaching capacities. To educate him is to arouse these capacities and set them into action, to make him alive to all that touches most vitally the life of his race,—that is to say, to all that is of supreme interest and importance. What, then, are the matters which to the average untechnical man are of supreme interest and importance? On this question I shall call both a man of science and a man of letters to help me; quoting first from the address on the Mission of Science, delivered before the American Association for the Advancement of Science, at the meeting in Philadelphia in 1884, by Professor Thurston:—

What is the object of directing this enormous array of intellectual power into the field of scientific inquiry? Having settled upon the form of the system, and the details of the mechanism by which this development of science is to be secured with greatest ease, accuracy, and rapidity, to what purpose is this great scheme to be applied? What is the use, and what is the object, of systematically gathering knowledge and of constructing a great, an elaborate, system having the promotion of science as its sole end and aim? What is "THE MISSION OF SCIENCE"?

The mission of science is the promotion of the welfare, material and spiritual, physical and intellectual, of the human race. It has for its purpose and its object the improvement, in every imaginable way, directly and indirectly, of the mind and the body, the heart and the soul, of every human being. It is charged with the duty of seeking the cause of every ill to which mankind is subject; of finding a remedy for every misfortune to which the race is now liable; of ameliorating every misery known to sage or savage; of seeking ways of giving to all every comfort and all healthful luxuries; of reducing the hours of toil, and offering to the relieved laborer intellectual occupations that shall at once take from him all temptation to waste his life in indolence and dissipation, and give him aid in his feeble efforts to climb upward into a higher life; of enlightening the world intellectually; of giving it leisure to perfect itself ethically, and to gain those elements of character that are so sadly crushed out by the terrible pressure of our incomplete civilization, sentiments of honor and justice, feelings of love and sympathy, and a spirit of devotion that can only be found highly developed in either the simple child of nature, or in the soul that has time, in the midst of a driving world, to reflect, to aspire, and to grow. The true mission of science is one that extends far beyond the workshop of its servants; it extends far beyond our ken, and beyond the range of our mental grasp and farthest view. The great fact that material prosperity is the fruit of science, and that other great truth, that as mankind is given opportunity for meditation and for culture, the higher attributes of human character are given development, are the best indications of the nature of the real mission of science, and of the correctness of the conclusion that the use and the aim of scientific inquiry are to be sought in the region beyond and above the material world to which those studies are confined.

This is the position taken on the question, what is of supreme interest and importance, by a scientific man of great success, himself professionally engaged in directing the training of mechanical engineers. "The use and the aim of scientific inquiry are to be sought in the region beyond and above the material world to which those studies are confined." We can agree to that.

And now for the answer of a man of letters, Dr. Johnson, given in his *Life of Milton* : —

But the truth is, that the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind. Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of mankind, and with those examples which may be said to embody truth, and prove by events the reasonableness of opinions. Prudence and justice are virtues and excellences of all times and of all places. We are perpetually moralists; but we are geometricians only by chance. Our intercourse with intellectual nature is necessary; our speculations upon matter are voluntary and at leisure. Physiological learning is of such rare emergence that one may know another half his life without being able to estimate his skill in hydrostatics or astronomy; but his moral and prudential character immediately appears.

Those authors, therefore, are to be read at schools, that supply most axioms of prudence, most principles of moral truth, and most materials for conversation; and those purposes are best served by poets, orators, and historians.

Let me not be censured for this digression as pedantic or paradoxical; for, if I have Milton against me, I have Socrates on my side. It was his labor to turn philosophy from the study of nature to speculations upon life; but the innovators whom I oppose are turning off attention from life to nature. They seem to think that we are placed here to watch the growth of plants, or the motions of the stars. Socrates was rather of the opinion that what we had to learn was how to do good and avoid evil.

Dr. Johnson twice needs supplementing here. We all at times suspect him of imperfect susceptibility to the highest qualities of imaginative literature; and it is in precisely these qualities that literature reaches the expression of that which is highest in the human mind. Secondly, we more than suspect him of imperfect sympathy with that instinct of human nature which, as Professor Morris has told us, has come to play so mighty a part in all our thinking, the imperious desire to know the causes of things, — in a word, the scientific spirit. We are all scientific nowadays. The human mind has taken all knowledge to be its province. We all desire to know the whole of the universe, and the place and part of man in it.

But we cannot know well both the record of nature and the record of man. We must choose, for our main occupation, the one to which our bent inclines, and thenceforth depend, for our acquaintance with the other, upon the saving friction of our necessary intercourse with the great thinking and writing world. We shall do right to follow our tastes, whatever they may be. So much is assured us, and rightly assured us, at some point or other, in the new education. But if our tastes lead us to the knowledge of that which is the great and frequent business of the human mind, we shall choose, with Dr. Johnson, to understand man himself, as he has shown himself in history, and above all, as he has shown himself in that more intimate history which is called literature.

We are dealing here with a point upon which a strange misconception exists. It appears to be constantly assumed that, "discipline" apart, the study of mathematics, of mechanics, of chemistry, of electricity, supplies

not only to the technical worker, but equally to the average man, something which he will be constantly putting into use, while the study of the classical literatures and cognate subjects supplies the student with idle things, mere accomplishments, out of all touch with daily life. The misconception arises from the fact that the so-called scientific studies lead to those marvellous triumphs over our natural lot which have added so much to the comfort and pleasure of living, and to the interchange of thought. But from this fact nothing rightly follows except that the technical worker, and especially the man of inventive genius, must have the scientific training. As for the rest, the blessings of the steam-engine, the telegraph, the electric light, fall alike on the scientific and the unscientific. I am a devout believer in the importance of giving to every student mathematical training—an absolute indispensable in the best liberal education—and a training in some two or three of the natural sciences,—such as botany, physics, and chemistry,—sufficient to afford him some understanding of the way in which scientific work is carried on, and a clear conception of that regular recurrence of like phenomena under like conditions which we call law.¹ But I am an equally devout believer in

¹ I do not believe that, in a well-planned education, the study of the classics could wholly replace the study of the physical and natural sciences. For myself, my first heartfelt conviction that in this world like phenomena recur under like conditions was got, not from the study of the development of the classical tongues, but from work in entomology, outside of the college curriculum, carried on, in successive seasons, under the direction of a classmate who is now a special worker in that field. The development of a language is equally under what we call law; but the phenomena are too difficult, and the tests too little obvious, to serve the purposes of a young student.

the importance of giving to every student of possible humanistic tastes some knowledge of those great literatures, ancient and modern, which, with the great works of art, constitute the most precious — because wholly unreplaceable — achievements of the human race. I deprecate the apparent tendency of our times, which threatens to carry us on to a point at which education will split sharply into two parts: the serious student of literature knowing nothing of natural science, and the serious student of natural science having no catholic introduction to literature, or respect for it. It is the most crying need of education to-day that workers in the classics and workers in the sciences should hold together and insist that education consists of a fairly broad basis of knowledge and sympathies, together with a thorough mastery of one's own powers, obtained by an exclusive devotion, during the latter part of a college course, to a few things — be they classics, or modern languages, or mathematics, or natural science — to which the student's individual turn of mind leads him, in a system of absolute freedom. But, so long as they do not hold together, I must express my conviction not only that it is the very bane of mathematical and scientific studies in a liberal education to maintain that their value lies in their practical applications, but also that it involves an absolute untruth. The uses of mathematics which the average untechnical man makes in his daily life are the operations of addition, subtraction, multiplication, and division, applied to calculations of which the reckoning of interest is probably the most complicated; and these matters he learned, not in college, nor in the high or corresponding private school, but in the grammar school. As for geometry, the aver-

age man uses very little of it, while algebra commonly drops wholly out of his life, as clean forgotten as our friends the objectors to the classics tell us Greek and Latin are. And precisely the same thing is true of any practical application, in the life of the average untechnical man, of acoustics, optics, and the like, and pretty nearly true of the forgetting of them. And so Dr. Johnson is practically right. "Physiological learning is of such rare emergence that one may know another half his life without being able to estimate his skill in hydrostatics or astronomy; but his moral and prudential character immediately appears." The things that are of supreme interest and importance to the average man, and even to the technical worker, so far as he can give himself that leisure to perfect himself ethically which Professor Thurston says it is the mission of science to provide some day, in some measure, for the whole human family, are, not the things of external nature, but, to use a phrase that has grown familiar, the things of the mind.

We have, then, so far as strong natural bent does not intervene, two requirements to meet in choosing the studies which shall constitute that ideal and indispensable part of education for which we have been inquiring on behalf of the boy who is to be one of the great multitude of untechnical workers. They must deal with the things of the mind, and they must beget a right habit of mental procedure.

Now the study of Greek and Latin, properly pursued, satisfies the second requirement, so far as the preparatory school is concerned, as well as the study of science can satisfy it, and, on account of the availability of the apparatus, even better; whereas, as regards the things of the mind, kinematics, acoustics, electricity, and the rest

do not deal with them at all,—while the Greek and Roman literatures deal with them in an unsurpassed degree, beside being a large and important part of the record of the intellectual ancestry of the life which we now live.

And here, even if some of my hearers do not now go with me, I am sure that Professor Morris and I are still together. Yet a difference of emphasis—an important matter in educational affairs—begins to appear. He has disclaimed, at the outset, any share in an attempt to reconstitute the college curriculum upon the basis of a training mainly literary, while I, for reasons already given, should gladly see it reconstituted upon such a basis,—taking the word literary (though I should prefer the word humanistic) in the sense in which he himself has used it on page 6 (toward the bottom) as standing for “the study of the form and contents of the Latin writers, the gradual discovery of the facts, and then of the meaning, of Roman history, the investigation of archæological problems, the appreciation of poetic style, the comprehension of ancient ethics and philosophy, the knowledge of Roman daily life and private character.” But I pass at once to the most serious divergence. I have spoken of a difference of tone between the preface and the body of the monograph. With the utmost desire to find a reconciliation which shall leave to the latter the spirit of the former, I am forced to understand Professor Morris’s view as follows: that, though the classical work of the college, at least in the first two years, should undoubtedly deal mainly with the literature and history, yet “in our lower schools we no longer study Latin in order to learn Latin; we study it and teach it with primary reference to the science of

philology"; or, to put the matter more explicitly, as he elsewhere does, with primary reference to the forming of the scientific spirit, through training, mainly in the field of syntax, in observation, generalization, and proof. This is very clear language, and, whatever may be said in the preface, it is in exact keeping with the understanding with which readers rise from the pamphlet. And even if Professor Morris has only been temporarily led into a disproportionate statement through that clear conception of the value of training in the fundamental scientific processes which enabled him to state so well the power of properly conducted classical study to give this training, yet the view which he has enunciated has undoubtedly gained some vogue, and his monograph is cited in support of it. In the opinion, therefore, of many people, among them professional workers in the classics, themselves actively engaged on the scientific side, the fallacy of the monograph needs to be pointed out.

The fundamental error in Professor Morris's view, then, is this: he exalts a habit of mental procedure into the position of the acquisitions gained by that procedure. What the naturalist demands of the student is that he shall use scientific procedure to attain results; namely, a knowledge of the things that specially belong to the province of natural history. The student of nature is not forming the scientific spirit at one time, and getting results at another: he is building up the scientific spirit in the very act of seeking for results. Just as imperatively, our classical student must get his results in the very activity which, rightly guided by the teacher, develops in him the scientific habit of thinking. These results, as we have seen, are, in their highest distinctive aim, an acquaintance with, and love of, the things that

belong especially to literature, — the things of the mind. But the literatures in question are hidden in unknown tongues. Then the great aim of the preparatory schools should be to teach students, by the best means that the teacher's art can devise, to *read* those unknown tongues, and to teach them to read them in such a way as to leave as slight a barrier as possible between the reader and his author. The main duty of the schools is, in a word, to apply the operations of observation, generalization, and proof to the acquisition of the power to read Greek and Latin. All the benefits of grammatical study on which Professor Morris bases the claims of the study of Latin are conserved by the larger theory which I advocate. For the efforts which have been made of late to dispense largely with grammar in teaching students to read Greek and Latin are futile. The workman must know the use of his tools; and the workman who wastes the most time in getting this knowledge is the one who longest postpones getting it.¹ It can be shown with certainty that not one iota of rigorous thinking is sacrificed by a true method of studying Greek and Latin with primary reference to learning to read them. But the teacher's responsibility does not stop with teaching his students to read. A boy is born into the world with tastes and aptitudes in embryo. It is the great privilege of the teachers of Greek and Latin in the preparatory schools to have the opportunity of developing at once the scientific habit and whatsoever

¹ Pessime de pueris merentur praeceptores qui aut regulas nullas tradunt aut certe statim abiciunt, et magnifice promittunt fore ut usu loquendi discantur constructiones. . . . Omnino enim danda est opera, ut tam diu in arte detineantur adolescentes, donec perfecti grammatici, donec architecti sermonis et absoluti artifices evaserint. — MELANCHTHON.

of aptitude there may be for the things represented by the word literature, — to give the student his first large outlook into human life, outside of the country farm and the city street. So, then, the young student of Greek or Latin should be made to feel from the outset that his study of the mechanism through which the Greeks or the Romans expressed thought is to the end that he may be able to read and enjoy a great literature, and that, through every page of that literature actually read, he is preparing himself to read with more and more understanding and enjoyment in the field that remains. All this time, we quite agree with Professor Morris, we must be forming in our young pupil, by incessant watchfulness, the habit of exact observation and sound reasoning. That is one of our interesting and very solemn duties — one of the indispensables. But there are *two* indispensables. What can we conceive to be gained, even for Professor Morris's aim, by throwing aside or even obscuring one of them, except that very inability to read Latin, and that indisposition to read it, which we all deplore? Why impoverish the young spirit, up to the time of his leaving the school for the university, by feeding him on method without results, on form without substance? Is it because the humanistic spirit is so rife in our nineteenth century that he cannot fail to catch it, so in the air that he draws it in with every breath, while the scientific habit is so foreign to the feeling of the times that everything else must be thrown aside to further the birth of it in the young mind? I had supposed the opposite. But at any rate, if we wish to prepare for the universities a student who shall feel that Latin and Greek are indeed dead, that they have nothing to do with human life in

the nineteenth century, and who, as early as the elective system of his college allows him, shall shift his scientific activity into a field contiguous to the life of to-day, then let us draw a division line between the school and the college, and let the latter attempt to beget a literary feeling, a humanistic spirit, in students who have thus far been primarily dwelling in cases, modes, and tenses, and in these things, furthermore, not as passports to the literature, but rather as a daily drill in the fundamental scientific processes.

We have now agreed, I hope, upon a statement of the twofold aim for the classical work of the preparatory school,—to teach the student, by methods of exact observation and inference, the art of reading Greek and Latin, to the end that he may be able easily to acquaint himself later with those great commentaries on human life, the Greek and the Roman literatures; and at the same time to deal sympathetically with such parts of these literatures—some of them of the highest importance—as come within the curriculum of the schools.

What, then, shall be the method by which we shall teach this on which all the rest is largely dependent,—the art of reading Greek and Latin?

We are all too much enlisted in the same cause to allow me to fear that I shall give offence when I say that we, preparatory teachers and college teachers alike, fail to give our students a reading power in Greek and Latin. What they get is not the power to read Latin,—to confine what I have to say to that language,—but the confirmed habit of attempting to “dig out” the meaning by a slow, painful, and dangerous process. We set our students to work at learning to read Latin by

a method founded on unreason, a method very similar, except in its lack of the element of pleasurable success, to that by which Jack Horner, in the nursery rhyme, got the treasures of the pudding-dish into his mouth,—a method which refuses to think the thought as the Roman thought it, and substitutes instead a process of hunting up one thing, wherever it may be in the length and breadth of the sentence, and then another, perhaps far removed, and then another, to be patched upon the first, and then another to go with the second, and then another, and another, and so on, with the blessing of Heaven on the result, or not, as the case may be.

This is—I speak with a very near approach to exactness—the process regularly taught in the books that teach anything at all upon the subject in starting a student upon his career in Latin.¹ This is the best method that the study of thousands of teachers in this shrewd age has succeeded in establishing for the understanding of the meaning of a Roman sentence. But it is not the method of the Roman forum and the Roman dinner-table. The Roman orator spoke his sentence straight through, from beginning to end, one word at a time, giving his hearers no opportunity to begin with his main sentence, unless he himself began with it, never turning upon his tracks to enable them, after discovering his verb, to go back and hunt up the modifiers of his subject, and then to go back again and collect, from beginning to end, the modifiers of his predicate. The Roman diner-out told his anecdote one word at a time,

¹ I am indebted to Dr. Bacon, the editor of the Academy, for permission to use again a portion of an article contributed by me to that journal (February, 1887).

in the order in which we now find it. And in some way or other, *by indications somehow strown along the sentence*, the mass-meeting in the forum and the host at the dinner-table nevertheless understood! That was the ancient method. What, then, shall we say of the modern method? Simply that *it is the method of despair*. It assumes from the outset that the mind of to-day is not competent to detect, while the Roman sentence moves steadily on, those indications of meaning which sufficed for the better-endowed Roman mind, and it accordingly substitutes for the Roman way slow and painful processes which could find no possible defence except upon a theory that they are the best of which an inferior age is capable.

My own teaching for years has proceeded upon a very different plan. I have believed that the modern mind could be brought to understand Latin suited to its particular stage of advancement in a graded process precisely as the Roman mind understood it. The method employed under this spirit of hope may be succinctly stated in the general directions to the teacher: Being for a time content to move slowly, in the certainty of great speed by and by in the event of success, select a short Latin sentence and put it upon the board, one word at a time, asking your students, *as each new word is written*, what the Roman found in the position, the inflection, and the signification of that word to convey to him meaning — what light it threw backward upon so much of the sentence as was already past, what light it threw forward upon that part of the sentence which still remained — what indication of the speaker's thought, in short, the Roman found in one word and another, while the sentence moved steadily on, so entirely sufficient that,

When the last word was spoken, the full idea of the speaker had been communicated to the hearer's mind. Guide the student through this wherever he needs guidance. Unhappily, he will for some time need it in large measure, for the absolutely reversed process by which, after the sentence is all over and its meaning has been "dug out," we deal with syntax in the exercise of belated parsing, leaves the pupil's mind very helpless when he is suddenly asked to apply his knowledge to the interpretation of syntactical indications *in situ*. Avail yourself of the resources of the whole class, drawing out one point after another as you question listeners whose interest and attention are sure to be entire. Next put a piece of paper into the hands of each of them, and, taking up a new sentence, and writing one word at a time upon the board as before, set at each word a formal question or succession of questions to be answered formally, but succinctly and rapidly, upon the student's paper. Let the substance of these questions be, What indications of meaning are there here for the word itself? what light does it throw backward upon the words already past, the bearing of which was left in momentary suspense by the Roman way of thinking? what possibilities are there of constructions to follow, if the word is one that requires something else to complete its meaning, and that something else has not preceded it? and is there among these possible completing constructions any one that you may fairly regard as probable?

Then tell him to study his next lesson by himself in the same way, guarding himself at every point from looking ahead in the sentence by keeping the remainder always covered from sight as he moves on (a sheet of

common note-paper can easily be cut to insure this), and to be prepared at the next meeting of the class to tell, rapidly and precisely, how he did it. Let this go on for some time. Frequently repeat the exercise with which you began, of putting a sentence upon the board, one word at a time, with formal questions for terse written answers. After a few weeks, cease to write the sentence yourself, but have the student write it *as you pronounce it*. Give one word at a time, asking questions for written answers, as before. Direct that the answers be placed below, while the Latin sentence constantly grows at the top of the paper. After a few weeks, let there be no more writing of the Latin words; but in all other respects conduct the exercise as before, — with the exception that, as certain kinds of indications of meaning in the individual word and in frequently recurring types of combination become familiar to your students, you will cease to ask questions on these points, and will devote yourself to new ones introduced in the sentences chosen. In no very long time, you will have made your class familiar, from an entirely practical point of view, with all the commonly recurring constructions and types of combination. And you will find that, throughout this time, the method you have been using will have been doing as much as lies within the power of human art to break up that sad inaccuracy of observation and inconsequence of inference which, in school and college, lead the teacher in his gloomier hours to doubt the power of education. You will discover that an active or a passive ending, a mode or a tense sign, the mark of a dative or an ablative, produces a discernible effect upon the mind of the student who, in the exercises described above, has been required to tell for every word *when reached*,

and before advancing a step farther, the precise significance of each of these indications of meaning. And—what is more, and, indeed, the soul of the whole procedure—you will find that these graspings of indications of meaning, at first so slow and painfully conscious, will become unconscious and rapid, so that, as you read aloud to your class longer and longer selections, the meaning of longer and longer passages will be carried straight to their minds (as once to the Roman mind) without the need of any questioning from you, and with no translation into English on their part. And you will feel the great satisfaction of knowing that your class is on the direct road, and the only possible direct road, to the reading of the Latin language as the people who wrote it read it,—straight on without returning upon a word, with speed, and with pleasure.

I should gladly treat this matter in detail, if time permitted, for I believe it to be of an importance difficult to exaggerate; but I have found by actual trial that to do this alone requires all the time that can possibly be given to an address in these days of short sermons. I must therefore ask you, if I have succeeded in making it seem desirable that there should be an examination of the method of teaching Latin and Greek, to take the trouble to look at a pamphlet,¹ from the press of Messrs. Ginn & Co., in which I have set forth in detail the method here sketched, and have added a special discussion of its application from the beginning of the preparatory course.

One word, however, I must add now to what I have to-day said on the subject. We have agreed that the

¹ The Art of Reading Latin: How to Teach it.

student must, for every reason, constantly be held to exact thinking. But it is a grievous error, permit me to say, to let him into your confidence by giving him to understand that what he is in pursuit of is mental discipline. Mental discipline is not a good that appeals very powerfully to the young mind, with its fresh outlook on this new world. I do not think a naturalist would talk in this way to a young fellow who was about to take up the study of botany. He would rather tell him that it was very interesting to know that which botany has to teach,—the life and growth of plants. So we classicists had better tell our pupils that what they are to find in Latin is the life and growth of the human mind, seen at a great period, the results of which still abide; and that in order to get at this, they must learn how the Romans made people understand what was in their minds. *Cases, modes, tenses, then, are to be studied and treated in the preparatory school as keys to the literature, as direct conveyers of thought from mind to mind.* In saying this, I am not saying that the best way to learn how the Romans expressed their thoughts by cases, modes, and tenses, is to study syntax unscientifically, or that an unscientific grammar is as good a tool, in what Professor Morris calls linguistic work, as a scientific grammar. I do not agree with him that the Andrews and Stoddard of our boyhood is as good a book of its kind as we ever had in our schools, or that, as he seems to hold, Goodwin's Grammar is superior only from the scientific point of view. Every gain in syntactical science is a gain for pedagogy; for it consists in a better understanding of the force of constructions, and a truer knowledge of their actual historical relations. But this means that

the exposition from which the young student is to learn these constructions can be at once sounder, and easier to apprehend and retain.

We may safely say—and any of you will agree with me, who, like myself, were prepared for college on Crosby's Greek Grammar, and then put into Goodwin's Moods and Tenses on arriving there—that scientific clearness assists and inspires as much as it illumines. In my own experience, as a teacher of preparatory studies, and as a teacher in college, I have found that a mechanical and unscientific understanding of the Latin modes and tenses is a greater block to the rapid comprehension of a Latin writer, a more frequent cause of absolute inapprehension of his meaning, than any other cause except the wicked liberties taken with the structure of the Latin sentence by the modern method.

We have at last, with much patience or impatience on your part, got our assumed boy into college, having equipped him, I hope, with a considerable power of reading easy Latin, together with a dawning love for that exact expression of thought touched with emotion or imagination which we call literature,—a larger perception of, and sympathy with, all that has been best in the human family, an awakened and growing sense for the things of the mind. What now are his college instructors to do for him, to carry on worthily the work which you have begun in the preparatory school?

They will still hold fast the two aims which you have held; but they will also add, not too early in the curriculum, one aim more,—the very one which I have urged should not be introduced into the school. They will

make provision for the scientific side of philological study,—philological study pursued, not as a training for science, but in the love of the results to be achieved through it.

For the schools, then, to recapitulate, the two joint aims should be:—

1. To prepare the student to read Greek and Latin with ease and speed.

2. To rouse in him an interest in and love for the things which give Greece and Rome their power and place in the history of mankind.

For the universities, to summarize in advance, the four aims should be:—

1. To continue the work of training the student to read Greek and Latin with ease and speed.

2. To read with him as much Greek and Latin as possible.

3. To display to him as many aspects as possible of those civilizations which have given Greece and Rome their permanent place and power.

4. To conduct him, if he has the bent for philological or archæological science, into the field of research.

To my mind each of the first two aims which the university teacher should set himself demands, in advanced work, a method of procedure the general adoption of which I do not expect to see in the immediate future.

Our students who elect Greek and Latin throughout their university course (and it is mainly of such students that we are now speaking) are occupied about eight years with these languages. I have urged that they should at the very beginning of their preparatory course be set upon a path that leads to the ability to understand

Greek and Latin without translating,—as a student who has spent some paltry months in Germany expects as a matter of course to understand German. To my full conviction, the classical education is in one important part a failure, if this ability is not attained to a considerable degree in season to allow at least the last two years of the university course to be devoted in part to a true reading of classical literature under the teacher's supervision. This means that, from as early as the beginning of the Junior year, students who have been well trained to this end (I speak only of such) should have opportunities to study without daily translation. The advantages are fourfold. First, the student, by constantly dealing with the Roman page, for example, without the intervention of English, gains much more rapidly in familiarity with the structure of the Roman sentence, and consequently in swiftness of comprehension of the Roman thought.¹ Secondly, the acquaintance of much more of the literature can be made in this way,—about twice as much, I should infer from my own experiments. Thirdly, the student substitutes a direct contemplation of the pictures presented

¹ The case is much less urgent, I concede, with Greek than with Latin. The order of the Greek sentence is not so different from that of the English that one cannot translate a long Greek period currently as it stands, and in the very process be making advances in the power to read and understand without translating. The Roman classical style, on the other hand, differs so entirely from the English style in its unfolding of the thought that the Latin sentence should always be read to the end before it is translated. But, except for an occasional stumbling-block, this preliminary reading of the Latin sentence in itself conveys the author's meaning to the rightly trained advanced student; and the remaining steps should naturally be to proceed to the next Latin sentence, and the next,—unless, indeed, one's aim is practice in English composition, and not the study of Roman literature.

by his author, in place of the contemplation of imperfect and slowly manufactured copies of his own making. Fourthly, this way of reading gives great pleasure. The more familiar one becomes with a foreign language, after the first feeling of mastery has arrived, the more his original delights him, and translation irks him.

Of this matter, as I say in the pamphlet alluded to before, I wish that Professor Greenough would give a full discussion. It had long been my habit to read on with my classes each day, after finishing the set lesson, without translating, but with such grammatical and other comments as should make the meaning clear, and I had intended to break eventually with translation in the class-room in the work of advanced students, confining it to occasional brief written examinations during the term, and the final examination at the end of it; but I should not yet have taken the step had it not been for Professor Greenough's assurances that the plan had succeeded measurably in his own experience. As his method remains undescribed, let me state, as a possibly useful suggestion, the arrangement which I have reached, through an experience of nearly two years.

A lesson is assigned for the whole class, varying in length according to the difficulty of the author, and increasing with the amount read. Of a difficult author, like Juvenal, the whole must be read aloud and commented upon in the class-room. In Pliny the younger, who will serve for a specimen of the treatment of an easier author, the maximum lesson reached (which was held for a good part of the term) was six pages. Each student, reading the whole lesson carefully in his study, marks every passage which he does not feel sure that he understands. In addition, he selects a passage, not ex-

ceeding half a page in length, and prepares himself with pains to read it aloud at the recitation, treating it as he would a piece of English literature. During this reading the rest of the class are advised to follow the reader, if possible, rather than the text; and the teacher, in particular, relies wholly upon him. Failures properly to express the meaning by correct grouping, by the balancing of corresponding or antithetical members, by due emphasis, etc., etc., are corrected, as any other failures would be. Absolute failures to comprehend the author are very sure—even if a relation of mutual trust did not exist between teacher and student—to betray themselves in the delivery,¹ and it is generally easy to detect precisely where and how the student went astray. Explanations are rarely given by translating, but, in preference, others in the class are asked to explain the misinterpreted constructions, to point out the unnoticed correspondences or antitheses, to correct the false grouping or false emphasis. Where, as seldom happens with advanced students, the difficulty lies in the mere meaning of a phrase or word, it seems to me to be generally better to paraphrase in Latin rather than in English,—yet under no iron rule against the admission of that tongue. As we pass over the parts of the lesson which no one has prepared to read aloud, questions are asked by the class; or I myself, in the light of

¹ About this time Elmwood the Quaker, being recommended to him as one who would read Latin to him for the advantage of his conversation, attended him every afternoon except Sundays. . . . Elmwood complied with the directions, and improved himself by his attendance; for he relates that Milton, having a curious ear, *knew by his voice when he read what he did not understand, and would stop him, and open the most difficult passages.* — JOHNSON'S *Life of Milton*.

the experience of former years, point out and meet difficulties. Let me illustrate. In the famous *te consule* passage in Juvenal (11, 33), I should ask the construction of *te*. If I were told that it was ablative absolute (we have Mayor's example for the confession that such calamities occur), I should ask for a different opinion, and should be pretty sure to find some one who had recognized *consule* to be the imperative. That is as comprehensible an explanation as a translation would have been. Undoubtedly it takes more time. But, on the other hand, large parts of each lesson will require no explanation. And everywhere the student is brought into direct contact with his author, endeavoring to understand his thought as he wrote it, and to convey it directly, in all its confessedly untranslatable qualities, to me and the rest of the class. And only at intervals (in addition to the final examination at the end of the term) is an exercise in written translation conducted, — an exercise naturally aiming, when it does occur, at a more exacting standard of literary expression than experience leads a teacher to hope for in daily oral work.

With negligent students such a system would work ruin. But in the case of those who have conceived a fondness for the language, and have gained a command of it sufficient to lead them to elect it in the last two years of their course, the system produces a rapid gain in the power of understanding, and gives a sense of success which is sure to beget zest. As for my own share as teacher, I feel a far keener pleasure in an excellent reading of an elegy of Catullus or an excellent declamation of a passage from Juvenal than in the best class-room translation I have known. And when (for repetition is pardonable in so important a matter), —

when shall we hope to have a true reading of Greek and Latin, if we cannot bring our students to this? if they can never get the flavor of a Homer or a Horace, but only of a compound of their own, made of the products of a different soil and a different climate? If no translation of Horace yet made is Horace, ought not the young men who are the choicest product of our classical training to be brought, in eight years, to a point at which they can read the real Horace? Incontrovertibly "Yes," if it be possible. But possible it is. The way lies in plain sight. And by taking that way, and only so, can we have any considerable hope that our students will continue to love and read their Homer and their Horace and their Aristophanes and their Juvenal, when they come to give all but their stolen moments to their patients, their clients, their parishioners, their silks and cottons.

But one definite test remains to be satisfied, in order to guarantee this method against the name of fad, — the test of translation of passages from the term's work, and of translation at sight, at the end of the term. And herein I find the best voucher for the system. For my advanced classes have gained in power in these respects since daily translation was abandoned.¹

So much for the palpable and easy part of my suggestions.

¹ That wise predecessor of ours in the schoolmaster's art, Roger Ascham, says (Second Booke, Teaching the ready Way to the Latin Tongue), "After that your scholer, as I sayd before, shall come indeede, first to a readie perfittness in translating, then to a ripe and skilfull choice in marking out hys sixe pointes . . ., these books [Cicero, Terence, Plautus, Cæsar, Livy], I would have him read now a good deale at every lecture [recitation]; *for he shall not now use dailie translation, but only construe againe, and parse, where ye suspect is any nede.*"

Of the other side, that which deals with the developing of the student's love of the intellectual life, it is difficult to speak in definite words, as it is difficult so to speak on any other matter which touches things that do not fall within the domain of science. A man's education, to employ in part Walter Pater's phrase, becomes complete in proportion as his susceptibility to impressions conveyed by the best things in art, in literature, in life, increases in depth and variety. To help him to develop this power of receiving impressions from a great variety of the best things, we must ourselves feel keenly such of them as come within the range of Greek and Roman literature and life. But I have said only half the truth in saying that. We classicists are no more dependent upon the classics for our whole professional outfit than is our breakfast-table dependent for its supplies upon the contiguous garden and pasture. We may import our cheering cup from China; and we may get a keen stimulus for literary study from Shakespeare or the more Roman Bacon, from Milton, from Wordsworth, nay even from Herrick, and Lovelace, and Waller. And if this be possible for us, so is it for those we teach. I met recently a student of mine of many years ago, who, speaking of his college course, thanked me for two things: first, that I had required him to commit to memory no small number of the Odes of Horace (which acquisition, made against his will, he had come to value and add to); second, that I had advised him to possess himself of Palgrave's "Golden Treasury of English Songs and Lyrics." The poorest teacher gets an occasional compliment, and this was not strictly my first. But it made me feel, more than anything else had done, that my work in those days had not been without results.

And it is worth mentioning, since it points to an attitude toward the intellectual life which, as it seems to me, we who teach the classics are bound to take. We should deal with the literatures of Greece and Rome, not as a distinct and remote entity, but as a precious part of the most precious of all heritages, bringing the sense for literature to bear from whatever quarter.

But we must by no means stop with the literature itself. For, as we have seen from the statement of the third aim of the university course, we must in every way develop the student's interest in, and broad sympathy with, the great range of ancient life, and we must, to that end, offer him not only courses in political history, but courses in Greek and Roman private life, courses at once scientifically and sympathetically arranged and taught. Above everything else in this field, we must offer him an opportunity to know one of the rare treasures of the human race, the greatest of all in its power of developing the true feeling for the best in art, namely, Greek and Roman sculpture — which, of course, practically means Greek sculpture. No one who does not know something of Greek sculpture really knows ancient life. The Greek mind shows itself as clearly in the frieze and pediment of the Parthenon as in the *Antigone* of Sophocles. No completely intelligent survey of the rise and decline of the Greek character can be had without a study of the sculptures. You find cut into visible form all those tendencies which you detect in the literature and the history. The importance of these things, even to one who has not known Greek literature, may be seen in the attention which the great reading public gives to such papers as Mrs. Mitchell's on Greek sculpture, and Mr. Stillman's on Greek coinage.

There are abundant signs that the world is coming to a conception how large a range human life covers, and of what interest Greece and Rome are to the modern world, which is their intellectual child. Our students, then, must have an opportunity to study Greek art. Of course, in teaching it, or giving such an introduction to it as is in our power, we should proceed under scientific methods, methods comparative and historical. We shall begin with archaic sculpture, not with the Hermes of Praxiteles. But we shall not dwell upon scientific method as we do so. As we come to the Hermes, we shall not thank heaven that its discovery has added to the territory upon which scientific method may occupy itself, but rather that a great work from the master's own hand has been discovered, to be a delight to us, and a fresh witness to the matchless artistic power of the Greek mind. Yet at the same time,—let me say in passing,—we shall gladly avail ourselves of the help of modern science on the practical side, and employ the lantern. I understand that there are those who have not thought well of its use in studying ancient life and art. Such a feeling, I am sure, must pass away. No one objects to referring a student to engravings of works of art, still less to photographs. But the lantern will enable your class to see, with great truthfulness, so far as a single point of view at a time goes, a statue removed from us by the width of ocean, and, further, will enable you, instead of referring them to a cut or photograph in a library which can be put before only one man at a time, to talk to them all together in the mimic presence of the object. What is desirable now is not to discourage the use of the lantern, but to make slides inexpensive and accessible.

That which I have said of the importance of courses in Greek art is, of course, clearly true also for courses in Greek and Roman life. The actual helpfulness of such courses in quickening the interest of students and contributing to the effectiveness of a department has already been shown in our oldest college, through the work of a professor, whose address on *The Realia of Greek Literature*, delivered before the Massachusetts Teachers' Association in 1882, some of you may have had the pleasure of hearing.

How far these things have a bearing on the secondary schools I am not positive. It is clear that the systematic study of archæology and of ancient life should not be attempted by them; but I am sure that it would add greatly to his sense of the reality of his subject and to his interest in the literature and history which he is studying, if a boy who was reading Cæsar and Cicero might see, from authentic portraits, how the man Cæsar, the man Pompey, the man Cicero, looked. I am sure that when a boy comes to the Catiline of Sallust it will add to the interest of the story if he sees, even in the copy of a rude woodcut, how that prison to-day appears in which the conspirators were strangled. As he reads in Homer of gods and goddesses, it will help his comprehension and greatly increase his interest to see sculptures that shall represent to him how the gods looked to the Greek imagination. Some day I suspect these aids will be used in the schools as irregular auxiliaries, and even to-day they should be given, with all system, in college instruction. Though few colleges are as yet equipped with teachers specially trained in classical archæology, yet I feel strongly that those professors of Greek and Latin who feel the importance of these

things should offer introductory courses in them, with a proper sense of their own inadequacy, but a high sense of the greatness of their subject, until, through the interest which such courses are sure to arouse, they shall make it evident to our larger colleges and universities that each of them should have a professor of classical archæology, solely devoted to his specialty.

And now, under the head of our fourth aim, I come to speak of a matter in which I count upon the satisfaction of having Professor Morris wholly with me: I mean the importance of the scientific study of the forms and the syntax of the classical tongues. For those studies we must expressly provide, on two accounts. A true interest in classical literature, sufficient to hold the student to his classical work, after passing the line of liberty in that system of election to which, in some degree, all the world is coming, will be likely to beget in him a desire to know how these things have come to be as they are — a spirit of scientific curiosity. But besides this, — and it is a matter of importance, — there is a certain danger, of which I have not yet spoken, in the study of literature and art pursued exclusively, — the danger of dilettanteism, of the begetting of a spirit not robust, patient in investigation, long-suffering. The dilettante spirit does not thrive in the very pure and stimulating air of phonetic and syntactic science. These sciences are, consequently (though perhaps Dr. Johnson would no longer agree), subjects of great importance to a man who has been carried far enough along in literary studies to have conceived a curiosity about them. For graduate work, in particular, they are pre-eminently fitted, inasmuch as they offer definite problems to be solved; and this

is the reason why Germany is so prolific in them. I cannot, therefore, but marvel that a public teacher of literature of high authority should occasionally go out of his own excellent way to censure the doing of such work. I should rather endeavor to interest as many students as possible in these subjects; and, in particular, I should urge them upon all who intend, in turn, to be teachers, not in the least—Heaven forbid!—that they may give instruction upon them in the preparatory schools, but rather that, having satisfied their own curiosity by intimate acquaintance, and having learned how difficult these things are, and as yet largely *sub iudice*, they may be content to leave instruction in phonetics, above all, very nearly out of the curriculum of the preparatory school. A little knowledge of Grimm's law is useful and serviceable as adding to the interest of the young student. But I greatly question whether the grammars themselves have not gone too far in the matter of the science of forms, and added to the subjects which the young mind is necessarily to attack other subjects that have no bearing whatever upon the matter of prime importance, the reading of Latin and Greek, and that are far better treated in systematic courses after a large field of the literatures has been traversed, and data of considerable amount have been accumulated. At the risk of being accounted a backslider from the spirit of the age, I shall say frankly that it seems to me that the scientific spirit has got altogether too strong a hold upon elementary classical work, and is proceeding to offer to babes and sucklings things that are almost hidden from the wise and prudent. It would not be a bad limitation to establish, that, while everything in the ele-

mentary grammar should be true, so as never to need to be unlearned, but only sometime to be more fully apprehended, yet there should be nothing in it that should not have a direct bearing upon the primary aim, the acquiring of the ability really to read the languages studied. And, as a second corollary from what I have said, I should add that the study of such books as Sellar's *Virgil*, and Freeman's *Methods of Historical Study*, and Trollope's *Cicero* (in spite of whatever defects), books dealing with the literary and historical side alone, would be of greater practical service to the preparatory teacher than the reading of books upon comparative philology; though it would be excellent if he were to work in both fields. And yet I beg that you will not forget that I said at the outset that my own special interest is in precisely such things as I would exclude from the preparatory school, and that, if I am misled, it is by an error of judgment that does not arise from natural prejudice.

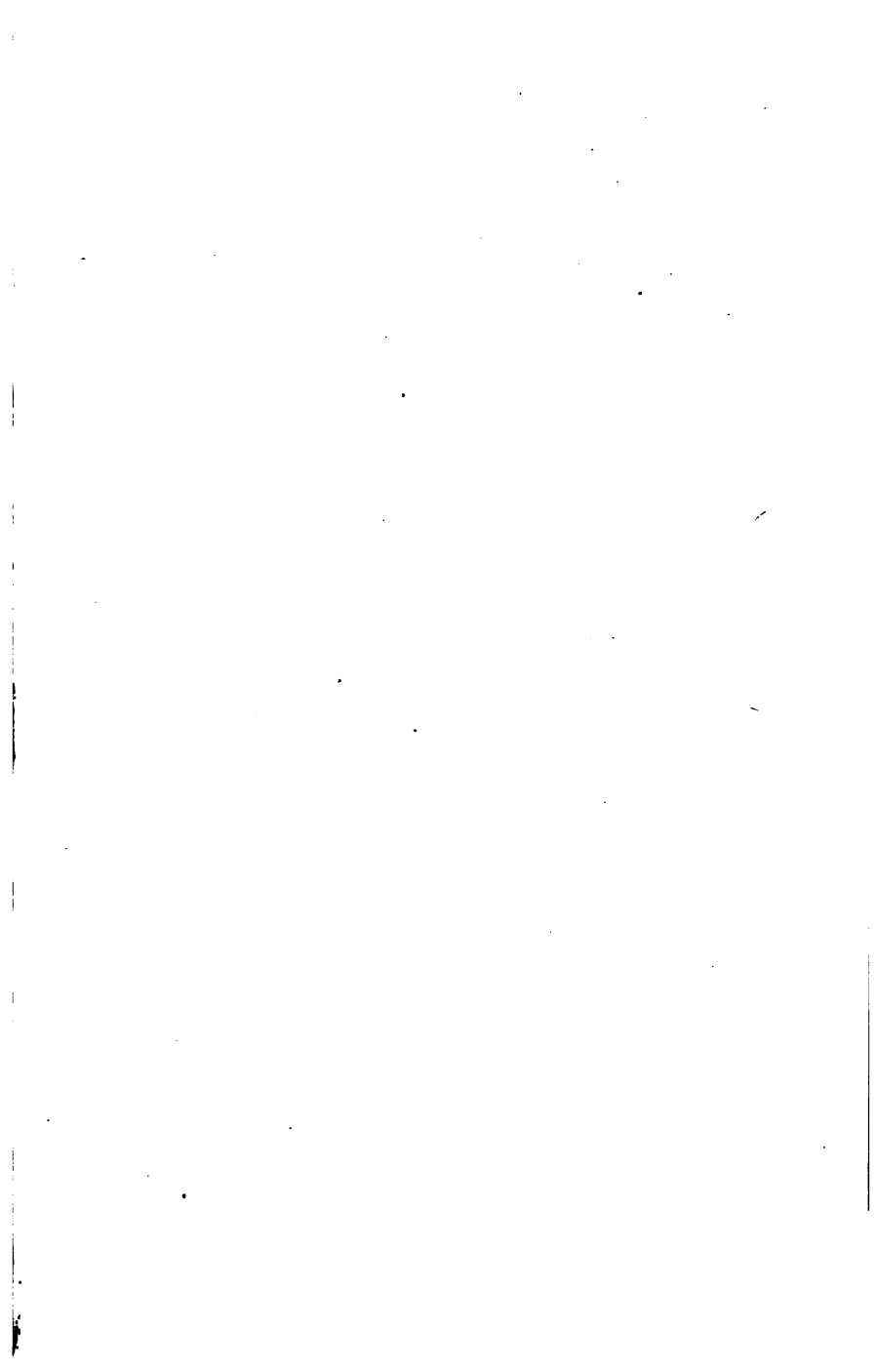
But I cannot finally dismiss the subject of the work of the preparatory school with a statement so one-sided and depressing as this. The school and the university have a common aim, and the gain of either brings a change in the other. The improved methods of teaching in the schools have already made it possible to read larger quantities of the classics in the universities, and in a freer and juster temper. Results still greater, though slower to realize, will in time flow to the schools from the enlarging curriculum and the enlarging spirit of the universities. More and more, students who have chosen the profession of teaching will find themselves interested in the active philological or historical work of the day, and will return to the

universities as graduates, to undertake such research themselves. And more and more they will carry away into their subsequent lives such a spirit as will leave no difference of aim between the leisure hours of the high school teacher and the leisure hours of the university teacher. The German gymnasien produce work of the highest order. To say nothing of the monographs which every year contributes to the progress of investigation, the latest and most important summary of Latin syntax, that of Schmalz, is by the director of what we should call a high school; the one great sketch of historical Latin syntax, that of Dräger, is by a director; and the most comprehensive treatment of Latin grammar as a whole, that of Kühner, is by an upper teacher. Such men prepare their students for the universities, and they prepare them well; but, under the goad of the love of science, they accomplish, in the scant leisure of a laborious life, work which is the envy and the reproach of many an American university teacher. And, whether it be cause or effect (it is not wholly either), the true feeling exists in Germany, that the position of the director of a high school is an honor not different in kind from the position of a university professor. We in this country have difficulties of all sorts to contend with (among which not the least is the debasing of the profession of teaching by young men who do not intend to pursue it), and, in view of the gains of the last twenty years, we have far greater reason for cheer than for gloom; but in the day when our high schools and our universities shall carry on the work of investigation side by side, both will stand higher in the public eye, and in both will life bring greater satisfactions.

And so the creed we have reached for the educa-

tion of our classical students and for the life-work of our classical teachers, includes, in due order and proportion, both literature and philological investigation. But let us not, in our love for the latter, for a moment think of undervaluing the former, and defending it as only the hand-maiden of science. To touch for the last time the main note of my paper, let us render unto Cæsar the things that are Cæsar's, but let us keep for the study of Latin and Greek the things that belong to them. We shall never propitiate the Cerberus of modern education by assuring him that we are, after all, not humanistic, but scientific, at least in the four years spent in the schools. Cerberus will answer us that if all we claim to do is to train men for scientific inquiry, then they had better get their training in that field which contains the things they wish to know about; that if we have nothing to offer which the natural sciences do not themselves offer, we had better begone. I think so myself. But the fact is, if we will openly say it and stand to it, that, as the scientific teacher has things to offer of which classical study knows nothing, so we have things to offer of which natural science knows nothing; and, furthermore, that these things come nearer home to the heart and daily life, supposing one to be the average man, not the worker in applied science, nor a man with an inborn passion to fathom the secrets of comparative philology or molecular attraction; that they are vital; that they meet us at every turn, unless our lives are solely occupied in getting bread; and that, even in the getting of that bread, they meet many a man far more closely than does natural or mathematical science. Yet we can compel no one to devote his whole education to

these things. On whatever system prepared for college, men are at some point in their course to be free to devote themselves to whatsoever attracts them. They may perhaps choose the classics, they may perhaps choose science; but those who study science, if they are not misled by the unthinking, will study it for its ideal side, because it has an intellectual charm for them, because it is one field of inquiry of the boundlessly curious human mind, not from any mistaken notion that it has more to do with the daily life of the average untechnical man than humanistic study; while those who study the classics, if they do so on any other ground than established tradition, will do it because in the classics we have the recorded experience of the human race at a great period of intellectual achievement, a period of unsurpassed power in putting that experience into words good for all time; in short, they will study these things mainly in the old humanistic spirit. When Greek and Latin cease to stand for the humanities, if ever this shall happen, their day is over, until there shall come a new Renaissance of the human spirit. An age of scholasticism has been rescued by them. An age of materialism may yet be rescued by them. But I do not believe it will come to that. I recognize no such sign of the times. On the contrary, I agree with Professor Morris, —and it is a pleasure to me, in closing, to agree with him, —who wrote to me recently, “It seems to me that we are certainly going to see, in some form or other, a classical revival in this country.”





3 3. 4. 1. 8-

Envelope

The

Art of Reading Latin

W. G. HALE

GINN & COMPANY



THE
ART OF READING LATIN:
HOW TO TEACH IT.

BY
WILLIAM GARDNER HALE,
PROFESSOR OF LATIN IN CORNELL UNIVERSITY.

BOSTON, U.S.A.:
PUBLISHED BY GINN & COMPANY.
1889.

*I dedicate this paper to JOHN WILLIAMS WHITE and
JAMES B. GREENOUGH, to the influence of whose
methods of teaching any welcome that may
be given it will be in good part due.*

COPYRIGHT, 1887, BY WILLIAM GARDNER HALE.

Electrotyped by J. S. Cushing & Co., Boston.

PREFACE.

THE method of teaching herein advocated started, many years ago, from a desire to know Latin literature, and an impatience with the actual amount of reading power attained by a college course. At the outset there existed a conviction that the modern mind could not be so degenerate as to be incapable of reading Latin as the Romans read it, that is to say, in the Roman order, in the Roman medium, and at a rate of speed which would not be intolerably slow in the reading of a modern tongue. The nature of the aim dictated the method to be employed ; and the employment of the method proved the soundness of the original conviction.

The writer has for some years intended to publish an account of this method, as it has shaped itself in practical experience with successive classes. First, however, he desired to present it orally before a number of gatherings of teachers. As a beginning, accordingly, the address with which the pamphlet opens was read before the Holiday Conference of the Associated Academic Principals of the State of New York, held in Syracuse in December last. The interest with which the paper

was received was so kindly, and the requests that it be published without further delay were so pressing, that it seemed best not to hold to the former intention.

The pamphlet has not the form which was first intended, namely, that of plain exposition; for, in spite of the iteration of the personal pronoun, the form of direct appeal and explanation natural to an address proved to have its advantages. It has been necessary, however, to add to the address a considerable supplement.

Though no explicit suggestions will be found in regard to the teaching of Greek, the substance of the method of course applies alike to either language.

I am under a debt to many of my students of recent years, whose support of the method, though it was taken up by them under the sore necessity of an entire revolution of confirmed mental habits, has supplied me with the confidence that comes from concrete results. But I am under especial obligations to my sister, Miss Gertrude Elisabeth Hale, both for suggestions made earlier as a result of her own experience (the device mentioned on page 31 originated, so far as my own case goes, with her) and for a searching criticism of the proof of the present pamphlet, from the point of view of a preparatory teacher.

ITHACA, April 18, 1887.

THE ART OF READING LATIN:

HOW TO TEACH IT.

AN ADDRESS DELIVERED BEFORE THE ASSOCIATED ACADEMIC
PRINCIPALS OF THE STATE OF NEW YORK, DEC. 28, 1886.

THE attacks which have been made of late upon the study of Greek and to some extent upon the study of Latin have had at their backs the conviction that the results obtained are very much out of proportion to the years of labor spent upon these languages by the schoolboy and the college student. The danger which threatens classical study to-day in this country is due in large part to the fact that this conviction is a sound one. If the case were different, if the average college graduate were really able to read ordinary Greek and Latin with speed and relish, the whole matter would be on a very different footing from that on which it now lamely stands.

To learn to read Greek and Latin with speed and relish, and then, if one's tastes turn towards literature or art of any kind, to proceed to do so; to come to know familiarly and lovingly that great factor in the record of the thinking and feeling of the human race, the literatures of Greece and Rome,—that is an aim which we should all set before our students. But, speaking generally, our students, yours and mine, do not come to love those literatures. Perhaps they tol-

erate them, perhaps they respect them. But to love them and to make them a substantial part of the intellectual life,—that is a thing which many a student, fitted therefor by natural taste and ability, fails to accomplish, and never so much as knows his loss. This seems to me, looking at the long years of study given to Greek and Latin, and the great emphasis put upon them in the requirements for admission to our colleges, a very sad business.

Now the blame of it all must be divided among three parties,—the Greek and Latin languages themselves, the teachers in the preparatory schools, and the teachers in the universities. The first of these guilty parties are out of our reach. They are difficult languages; but difficult languages they must remain. That leaves the practical whole of the responsibility to be divided between the teachers in the preparatory schools and the teachers in the universities, or, to take concrete examples, for the purpose of our conference, between you and me.

Which of us is the more to blame, I will not attempt to say. But so much I will say, and from my sure observation: that the influence upon the formation of intellectual character exerted by the teachers who prepare young men for college is nearly ineffaceable. The boy who comes to college with a thinking habit is capable of learning to read Latin (for I must now confine myself to that topic, though the whole substance of what I have to say applies with equal force to the teaching of Greek) with ease and speed; the boy who comes without the habit has faults that a college course can rarely cure. That the boy should be taught to *think*

before he comes to college is, then, from the point of view of the study of Latin, the one indispensable thing. That it is so from every other point of view as well, makes our case so much the stronger.

But one thing more is also indispensable sooner or later for a high success (and there is in Latin but one success), namely, that the method which the boy is taught to use in his thinking be the *right* one, — the result of the most careful observation of the practical difficulties to be overcome, and the most careful study of the best ways of overcoming them.

As we group these difficulties, placing them in the order in which they would be felt by a beginner, we find them to be: —

1. The vocabulary.
2. The system of inflections.
3. The elaborate use of this system of inflections to express meaning, in place of our simpler modern methods of using prepositions, auxiliaries, and the like; or, in a single word, *syntax*.

I suppose the beginner would think that these three difficulties covered the whole ground, and that if he had his vocabulary and his inflections secured, and understood what is called syntax, he could then read Latin with great ease. But he would be very wrong. The most formidable difficulty has not been mentioned. The Latin sentence is constructed upon a plan entirely different from that of the English sentence. Until that plan is just as familiar to the student as the English plan, until, for page after page, he takes in ideas as readily and naturally on the one plan as on the other, until, in short, a single steady reading of the sentence

carries his mind through the very same development of thought that took place in the mind of the writer, he cannot read Latin otherwise than slowly and painfully. So, then, an absolutely essential thing to a man who wants to read Latin is: —

4. A perfect working familiarity with the Roman ways of constructing sentences.

Now we teach the first three things more or less effectively, — vocabulary, inflection, syntax. Do we teach the last?

I turn to the "First Latin Books," in order to find what is said to students at that most critical period in their study of the language, — the beginning. I remember well how I was taught at Phillips Exeter Academy — of revered memory — to attack a Latin sentence. "First find your verb, and translate it," said my teacher. "Then find your subject, and translate it. Then find the modifiers of the subject, then the modifiers of the verb," etc., etc. Well, I had got more than four years beyond Exeter before I learned to read Latin with any feeling but that it was a singularly circuitous and perverted way of expressing ideas, which I could not expect to grasp until I had reformed my author's sentences and reduced them to English. Since my time, however, better ways may have come into vogue. So I turn to the books of two scholarly gentlemen of my acquaintance, — practical teachers, too, — namely, Mr. Comstock, of Phillips Andover Academy, and Dr. Leighton, of the Brooklyn Latin School. On page 233 of Mr. Comstock's "First Latin Book," and pages 211 and 212 of Dr. Leighton's "First Steps in Latin," I find distinct rules, essentially the same, for

the operation in question. The former begin as follows:—

a. In every simple sentence, find and translate

- (1) The subject.
- (2) The predicate.

Here is a new departure, an entire revolution since my day. I was taught to find first the *predicate*. A change so radical, a method so exactly the opposite of the old one, ought to lead to results the opposite of the old; namely, to the power to read Latin easily instead of with difficulty. So, with a cheerful heart, I take up a simple sentence in the fourth oration against Catiline, 3, 5, and try my new method.

Haec omnia indices detulerunt. I look for my subject. Fortunately, it lies right at hand. It is *haec*, nom. pl. Next I translate it, *these*; or, since it is neuter, *these things*. Then I proceed to find the verb, which again is obvious, viz., *detulerunt*, in 3d person pl., agreeing with the subject *haec*. Perhaps I have caught from somewhere the happy idea of not looking words up in the dictionary until I have tried my hand at them. So, very properly, I set out with the simplest meaning I can think of, viz., *brought*. Now I am well started: *These things brought*. Next I look for the modifiers of the subject, and find *omnia*. I build it on, and have now “*all these things*” for my subject,—“*all these things brought*.” Next I look for the modifiers of the predicate, and I find *indices*, *witnesses*, acc. pl., object of the verb. Everything is straight. *All these things brought the witnesses*. I pass on, and when I come to the class-room, and the teacher calls on me, I read out,

"*All these things brought the witnesses,*" prepared to parse it to the last word,—only to be told that I am entirely wrong.¹

Now, a Roman boy of my age, and much less clever than I, if he could have smuggled himself into the senate that day, would have understood what those four words meant the instant Cicero uttered the last of them, *detulerunt*. What is the difference between us? Each of us, he and I, knew substantially the meaning of each word, each of us could inflect, each of us knew all the syntax required. Yet I missed the idea, while he got it. Wherein did he beat me? Why, simply here: I, following the direction of my teachers, first found my subject, and settled on *haec*. The Roman boy did not know whether *haec* was subject or object. He only knew it as *haec*. I knew that *detulerunt* was the verb, and so did he when it arrived. I knew that *omnia* agreed with the subject *haec*, while he only surmised that it *belonged* with *haec*, whatever that might prove to be. I knew that *indices* was the object, while he only felt that *indices* was subject or object, and that it was the opposite of *haec omnia* (apposition being out of the question), being object if that should turn out to be subject, and subject if that should turn out to be object. Then he heard *detulerunt*, and with that word everything dropped into place as simply as, in Milton's sentence following,

¹ If the example chosen is not a happy one, any teacher of young pupils—any college teacher even, I fear—could, with a few days' watching of a class, come upon examples that will satisfy him that the habitual method, no matter how high the teacher's aims, tends to bring about a laxity of scrutiny which constantly leads into blunders as bad as the instance here given.

“ . . . the moon, whose orb
Through optic glass the Tuscan artist views,”

the last word resolves our momentary suspense in regard to the relation of orb and artist; which relation would have been precisely reversed, had we found such a word, *e.g.*, as *glads*.

Let us try the method further. Mr. Comstock goes on (the italics are in part my own):—

b. In a Compound Sentence translate each principal clause as though it were a Simple Sentence. If there are Subordinate Clauses, translate them *in the order of their importance*. A Subordinate or Dependent Clause is one which, just as in English, limits some part of the Principal Clause (as described in 42, page 12). A clause introduced by a Latin word meaning *if, who, which, because, since, although, when, after, while*, etc., is Dependent, and *should be left* until the meaning of the Principal Clause has been obtained.

c. In a Complex Sentence, first translate the Principal Clause as a Simple Sentence; then translate the Dependent Clauses according to directions given above (b).

But what *is* the order of their importance, and how am I to start? With the connective, I presume. We will suppose it to be *ut*. But how shall I translate it? There are some half-dozen or more “meanings”: *in order to, so that, when, as, considering, although*. Which does it have here? I cannot tell. *No more could a Roman*. But the difference is, that a Roman did not *want* to tell which one of its forces *ut* had here, but waited until something in the rest of the sentence, perhaps twenty, perhaps fifty, words away, informed him; while *I* am bidden, so to speak, to toss

up a cent, and start off upon a meaning, with the odds heavily against me; possibly to find my mistake and go back and correct it, more probably to add error on error in order to "make sense," and so to get the whole thing into a hopeless muddle.

Now, all this is wrong. It is a frightful source of confusion to prowl about here and there in the sentence in a self-blinded way that would seem pathetic to a Roman, looking at things without the side-lights afforded to him by the order; and, further, it is a frightful waste of time. Take a sentence such as often occurs; *e.g.*, the opening of the third oration against Catiline, delivered before the people. Imagine, now, two scenes: on the one hand the Roman Forum, on Dec. 3, 63 B.C., with a mass of men and boys listening to Cicero as he tells the story of the entangling of the conspirators remaining in Rome; on the other, a modern schoolroom, say in the Syracuse High School (though I hope I am about to slander Dr. Bacon), Dec. 3, 1886 A.D. In the former case Cicero has the floor, as we say; in the latter case, Dr. Bacon's assistant, book in hand, his pupils before him. Both audiences want to get at the same thing, — *what Cicero has to say*. In the first scene Cicero proceeds: —

Rem publicam, Quirites, vitamque omnium vestrum, bona, fortunas, coniuges liberosque vestros, atque hoc domicilium clarissimi imperi, fortunatissimam pulcherrimamque urbem, hodierno die deorum immortalium summo erga vos amore, laboribus consiliis periculis meis, e flamma atque ferro ac paene ex faucibus fati ereptam et vobis conservatam ac-restitutam videtis.

When he has said that, every soul that has heard him knows precisely what he means. Now change to the Syracuse High School. The teacher says, "first find your subject." So we run on, scenting out a subject:—

Rem publicam, Quirites, vitamque omnium vestrum, bona, fortunas, coniuges liberosque vestros, atque hoc domicilium clarissimi imperi, fortunatissimam pulcherrimamque urbem, hodierno die deorum immortalium summo erga vos amore, laboribus consiliis periculis meis, e flamma atque ferro ac paene ex faucibus fati ereptam et vobis conservatam ac restitutam videtis.

Well, we are through with the entire sentence, and there *is* no subject! Of course, then, it is implied in the verb, and is the 2d personal pronoun, in the plural. Next we find our verb. That is, as it happens, the last word, *videtis*. Then we go back, do we, and find the modifiers of the subject, and then the modifiers of the verb? *No*, I say to all that. *We have already*, if we have been rightly brought up, *understood everything in that sentence by the time we reach the last syllable of it, without having thought meanwhile of a single English word; and we are as ready in 1886 to go on immediately with the next sentence as we should have been if we had been Romans in the Roman Forum on that day in 63 B.C.* Or, to put it another way, the boy who, reaching that oration in the course of his preparation for college, cannot understand that particular sentence, and a great many much more difficult sentences in the oration, from reading it straight through once in the Latin, nay, *from merely hearing his teacher read it straight through once*

in the Latin, has been wrongly trained, is wasting time sadly, out of a human life all too short, and, so far from being on the direct way to read Latin with speed and relish, and then to proceed to do so, is on the direct way to drop it just as soon as the elective system of his particular college will allow, and, if he cares for literature, to go into some language in which it is *not* necessary, first to find the subject, and then the predicate, and then the modifiers of the subject, and then the modifiers of the predicate, and then to do the same thing for the subordinate sentence, or, if there are several subordinate sentences, to do the same thing for each one of them in the order of their importance, and then to put these tattered bits together into a patchwork.

Now, it will not do to say that students, by beginning in this way, get, quite early, beyond the need of it. At any rate, I can testify, from my own experience, that, in spite of the admirable efforts of the schools in "sight-reading," they do not, when they come to Harvard or Cornell. I allow myself in my class-room — keeping well inside of what is said to be customary among college professors — one jest a year. When I first meet the new Freshman class (for I could not bear to leave such precious material wholly to the most perfect assistant), I question them : "Suppose, now, you are set, as you were at the examination for admission the other day, to tell me the meaning of a sentence in a book you never saw, — say an oration of Cicero, — how do you proceed to get at the writer's meaning?" There is at once a chorus of voices (for they are crammed for that question, having learned printed directions, as we

have seen, in the first books they studied), "*First find the*—SUBJECT," three-quarters of them say; "PREDICATE," the other quarter. "Now here," I say to them, "is an unhappy difference of opinion about first principles in a matter of everyday practice, and of very serious importance. Which is right?" They do not know. "Which do you suppose the Romans who heard the oration delivered in the Forum first hunted up, the subject or the predicate?" That little jest, simple as it is, always meets with great success; for it not only raises a laugh (of no value in itself), but it shows at once, even to a Freshman, the entire absurdity of trying to read Latin by a hunting-up first of either his subject or his predicate; and so enlists his sympathy in favor of trying some other way, if any can be shown him. But, at the same time, it proves to me that the method taught at the most critical of all periods, the beginning, is still wrong. Only in late years, and very rarely, does some student answer my question with: "First read the first Latin word without translating it, then the second, then the third, and so on to the end, taking in all the possible constructions of every word, while barring out at once the impossible, and, above all, erring, if anywhere, in the direction of keeping the mind in suspense unnecessarily long, waiting, at least, until a sure solution has been given by the sentence itself."

Yet this is the one method that should everywhere be rigorously used, from the day of the first lesson to the last piece of Latin that the college graduate reads to solace his old age. *Only, the process which at first is at every point conscious and slow, as it was not with*

the Romans, *becomes, in Latin of ordinary difficulty, a process wholly unconscious and very rapid*, precisely as it was with the Romans. Just when the process would become easy for ordinarily simple Latin, if the training were right from the beginning, I cannot say. In my own experience with college students, all whose habits have to be changed, I find a striking difference to be produced in a single term. And at the end of two years, when the elective work begins, I now find it entirely practicable for the class to devote itself to the study of the Latin literature in the Latin alone, having nothing to do with version into English except at the examinations; and I never had so good and so spirited translation, whether at sight or on the reading of the term, as last week, when, for the first time, I held such an examination at the end of a term spent without translation.

To bring the matter into a definite and practical shape, I can best indicate what it seems to me you ought to direct your teachers of Latin to do, *mutatis mutandis*, by telling you what I myself do from the time when I first meet my Freshmen to the end of the Sophomore year.

After my little jest about the Romans hunting up first the subject and then the predicate as Cicero talked to them, or first the predicate and then the subject, whichever one thinks the Roman method may have been, I assure them that "what we have to do is to learn to understand a Roman sentence precisely as a Roman understood it as he heard it or read it, say in an oration, for example. Now the Roman heard, or read, first the first word, then the second, then the third, and so on,

through sentence after sentence, to the end of the oration, with no turning back, with no hunting around. And in doing this he was so guided all the time, by indications of one kind or another in some way strown through each sentence, that, when the last word of that sentence had been spoken or read, the whole of the meaning had reached his mind. The process of detecting these indications of meaning was to him a wholly unconscious one. We moderns, however, of course cannot begin so far along. What we are to reach finally is precisely this unconsciousness of processes; but we shall be obliged, for the first few years, explicitly to study the indications, until we come to know them familiarly, one after another. We must for some time think out, at every point, as the sentence progresses (and that without ever allowing ourselves to look ahead), all those conveyings of meaning, be they choice of word, or choice of order, or choice of case, or choice of mode, or choice of tense, or whatsoever else which at that point sufficed for the Roman mind. And when these indications — which after all are not so many in number — have come to be so familiar to us that most of them are ready to flash before the mind without our deliberately summoning them, we shall be very near the point at which, in Latin graded to our growing powers, we shall interpret indications unconsciously. And the moment we do that, we shall be reading Latin by the Roman's own method."

I take up now — all books being closed — a sentence of very simple structure, of which every word and every construction are familiar, say a certain passage in Livy.¹

¹ I. 41.

I tell the story of the context : Two assassins have got admission, on the pretext of a quarrel to be decided, into the presence of Tarquin. One of them diverts the attention of the king by telling his tale, and the other brings down an axe upon the king's head ; whereupon they both rush for the door.

In order that the interpretation shall be done absolutely in the order in which a Roman would do it, without looking ahead, I write one word at a time upon the board (as I will again do upon the board before you), and ask questions as I go, as follows¹ : —

Tarquinius. "What did Livy mean by putting that word at the beginning of the sentence?" *That the person mentioned in it is at this point of conspicuous importance.* "Where is **Tarquinius** made?" *In the accusative singular.* "What does that fact mean to your minds?"

Here most of them are somewhat dazed, not being used to that word *meaning*, the very word that ought constantly to be used in dealing with syntax, or so-called "parsing." So I very probably have to say, "May it mean the duration of time of the act with which it is connected?" They say, *No*. I ask, "Why not?" Somebody says, *Because the name of a person cannot indicate time.* I say, "Give me some words that *might* indicate time." They give me *dies, noctes, aetatem*, etc. Then I ask, "May it mean extent of space?" They say, *No*, give me similar reasons for their answer, and,

¹ The sentence grows upon the board by the addition of one word after another. To obtain the same result in print, with each new word the whole of the sentence thus far given will be repeated. And, for the sake of greater clearness, answers will be distinguished from questions by the use of italics.

upon my asking for words that *might* indicate extent of space, they give me, perhaps, *mille passuum*, *tres pedes*, etc. Then I ask, "May it indicate the extent of the action of the verb, the degree to which the action goes?" They say, *No*, for a similar reason. But when I ask for words that *might* mean the degree of the action, they commonly cannot tell me, for the reason that, strange to say, the grammars do not recognize such a usage; though sentences like *he walks a great deal every day* (*multum cottidie ambulat*) are even more common than sentences like *he walks three miles every day* (*cottidie tria milia passuum ambulat*), and the accusatives mean essentially the same thing in both sentences. Then I ask, "May it mean that in respect to which something is said, — *as regards Tarquin*, — the accusative of specification?" To a question like that, I am sorry to say that a great many always answer *yes*, for students get very vague notions of the real uses of the Latin accusative of specification. Somebody, however, may be able to tell me that the name of a person is never used in the accusative of specification, and that in general the use of the accusative of specification, in the days of Cicero and Virgil, was mostly confined to poetry. "What words *were used* in the accusative of specification in prose?" Here I never get an answer, although the list is determinate, short, and important. So I have to say, "I must add to your working knowledge a useful item; write in your note-books as follows: *partem*, *vicem*, *genus* with *omne* or a pronoun (*quod*, *hoc*, *id*), *secus* with *virile* or *muliebre*, *hoc* and *id* with *aetatis*, the relative *quod* and the interrogative *quid*, are used in Latin prose in all periods as accusatives of

specification. Here, then, is a bit of definite information which may enable you, when you first meet one of these words again (you will do so quite early in your first book of Livy), to walk without stumbling through a sentence where you would otherwise trip." Then I go back to **Tarquinium**. "May it be," I ask, "an accusative of exclamation?" They say, *Possibly so*. I say, "possibly yes, though in historical narration you would hardly expect such an exclamation from the historian." Next I ask, "May it be a cognate accusative?" To that they answer, *No*; telling me, perhaps with some help, that *the name of a person cannot be in any sense a restatement of an act, — cannot mean an activity*. "Well, then, what does this accusative case mean?" By this time a good many are ready to say: *Object of a verb, or in apposition with the object*. But I ask if one thing more is possible, and some one says: *Subject of an infinitive*. "Yes," I answer; "and one thing more yet?" *Predicate of an infinitive*, some one suggests.

"Now," I ask, "what have we learned from all this?"

△ Given the name of a person or persons in the accusative with no preposition, how many and what constructions are possible?" All are ready now to answer, *Object of a verb, or subject or predicate of an infinitive*. "Good," I say. "Keep those possibilities always fresh in your mind, letting them flash through it the moment you see such a word; and, that having been done, WAIT, and NEVER DECIDE which of these possible meanings was in the mind of the Roman speaker or writer until the rest of the sentence has made the answer to that question perfectly clear. Now tell me what constructions are

possible for an accusative like *hiemem*." They answer, *duration of time, apposition, object of verb, subject or predicate of an infinitive*. "For an accusative like *pedes*?" They answer, *extent of space, apposition, object of verb, or subject or predicate of an infinitive*. "For an accusative like *multum*?" *Extent of action, apposition, object of verb, or subject or predicate of an infinitive*. "For an accusative like *vitam*?" *Cognate accusative, apposition, object of verb, or subject or predicate of an infinitive*. Now I ask, "Can any one tell me what constructions we may expect if the verb turns out to be some word like *doceo* or *celo*?" They all give the answer, and therewith I have already passed in rapid review practically the whole matter of the accusative constructions; and, what is more,—and this is vital,—I have done it *from a very practical standpoint*. I have not asked a student to "parse" a word *after seeing its full connection in the sentence* (an exercise which loses four-fifths of its virtue by this misplacement), but I have demanded *anticipatory parsing*,—I have put my questions in such a way that my students have learned for all accusatives what instantaneous suggestions of the possible parts a word is playing in the sentence they may get, at first sight of the word, from the very nature of the word. Then I pass on. "We have our King Tarquin before our eyes, as the person on whom the interest of the sentence centres, and we know that he is the object of an action, or the subject or predicate of an infinitive action; or, possibly, in apposition with such an object, subject, or predicate. To proceed, the next word, *moribundum*, is what and where made?" *Adjective, nom. sing. neut., or acc. sing. masc.*

or neut. Don't smile at all this. The habit of getting a young student to think all these things out, even where he could not go astray if they were not asked of him, saves many a getting lost in difficult places. "What is probable about *moribundum*, as we have it in this particular sentence?" *That it belongs to Tarquinius.* "Right. Now keep that picture in mind: **Tarquinius moribundum, the King, breathing his last, acted upon or acting.** Now for the next word: **Tarquinius moribundum cum.** What is *cum*?" Some say, with perfect readiness, *preposition*, some say *conjunction*.¹ "But," I answer, "if you are used to the right spelling, you know with an instant's thought that no Roman that ever lived could tell at this point whether it was preposition or conjunction. In order to tell, you must wait for — what?" *Ablative or verb*, they answer. Then we go on, "**Tarquinius moribundum cum qui.** What does *qui* at once tell us about *cum*?" *Conjunction.* "Right. What do we now know, with almost absolute certainty, about *Tarquinius*? What part of the sentence does it belong to?" Here, I grieve to say, a chorus of voices always answers, *Main verb*; for, in some mysterious way, students arrive at the universities without having learned that the Romans delighted to take out the most important word, or combination of words, from a subordinate introductory sentence, and

¹ The fact that it is possible for students, without a moment's reflection, to plunge at things in this sadly well-known way shows how thoroughly ineffective the prevailing method of teaching beginners is in developing a sharp and self-suspicious observation. That charge, it will be seen, cannot be brought against the method advocated in this paper.

put it at the very start, before the connective, — a bit of information worth a great deal for practical reading. That habit of expression I now tell them, and then ask, "Given a sentence beginning with *mors si*, what do you know?" *That mors is the subject or predicate of the verb introduced by si.* "Given a sentence introduced by *Hannibali victori cum ceteri*?" *That Hannibali depends on something in the cum-sentence.* Now we go back to our sentence, and the word **qui**. What part of speech is it?" *Relative*, they say. "Or what else?" I ask. *Interrogative*. "Where is it made?" *Nom., sing. or plur., masc.* "If it is a relative, where in the sentence as a whole does its antecedent lie?" They should answer, *Inside the cum-clause*. The *cum* serves as the first of two brackets to include the *qui*-clause. "If, on the other hand, it is an interrogative, what kind of a question is alone here possible?" *Indirect, and in the subjunctive*, they answer. "In that case, what kind of a meaning, speaking generally, must the verb introduced by *cum* have?" *It must be able to imply asking of some kind.* "Rightly said; perhaps we may have such a sentence as, *When everybody inquired who these men were* — *Cum qui essent omnes quaererent*; or perhaps we shall find that **qui** is relative. The next word is *circa*, — **Tarquinium moribundum cum qui circa**. What part of speech is it?" *Adverb*. "What then may it do?" *It may modify a verb, an adjective, or another adverb.* We proceed: **Tarquinium moribundum cum qui circa erant**. "What, now, about *circa*?" *It modifies erant*. "What was the number of **qui**?" *Plural*. "Was it relative or interrogative?" *Relative*. "How do you know?" *Because erant is not subjunctive*.

tive. "Right. Now **qui circa erant** is as good as a noun or a pronoun, — an indeclinable noun or pronoun, in the plural. Think of it in that way, as we go on. **Tarquinium moribundum cum qui circa erant excepiissent**. I don't ask to-day the meaning of the mode of **excepiissent**, because the world is in so much doubt about the question of the history and force of the *cum*-constructions. But what *was* Livy's meaning in writing the accusative **Tarquinium**?" *Object of excepiissent*. "Yes, and what was the subject of **excepiissent**?" *The antecedent of qui*. "Yes; or, looking at the matter more generally, the subject was **qui circa erant**."

"Before going on, what picture have we before us? What has the sentence thus far said? This: **See Tarquin, dying! See the bystanders! See them pick him up!** Our curiosity is stimulated by the very order. The next word is **illos**, — **Tarquinium moribundum cum qui circa erant excepiissent** . . . What does the position of **illos**, first in the main sentence proper, tell us?" *That the people meant by it are of special prominence at this point*. "Who do you suppose these **illos** are, these *more distant persons*, thus set in emphatic balance against **Tarquinium**, each leading its clause?" *The assassins*, the whole class say. "What do we know about Livy's meaning from the case?" Now they all answer in fine chorus and completeness, *Apposition, object of main verb, or subject or predicate of infinitive*. We proceed: **Tarquinium moribundum cum qui circa erant excepiissent, illos fugientes** . . . "What part of speech is **fugientes**?" *Participle*. "Which one?" *Present active*. "Then you see a running-away going on before your eyes. What gender?" *Masc. or fem.*

"What number?" *Plural*. "Then you see some two or more men or women running away. What case?" *Nom. or acc.* "On the whole, do you feel sure you know the case?" *Yes; accusative*. "Belonging to what?" *Illos*. "Why?" *Because of course the assassins, the illos, would run away*. "Yes," I say; "but it cannot possibly mislead you to wait until there isn't a shadow of a doubt. We will go on: **Tarquinium moribundum cum qui circa erant exceperissent, illos fugientes lictores** . . . Here you have another set of people, the king's body-guard. In what case?" *Nom. or acc. plural*. "Which?" They do not know. "Well, then, can *illos* agree with *lictores*, if you consider forms alone?" *Yes*. "In that case, *fugientes* would have to go with *illos lictores*, wouldn't it?" *Yes*. "But would the lictors run away?" *No*. "Would the assassins?" *Yes*. "Certainly. Then *fugientes* does not belong with *lictores*, and *does* belong with *illos*; and *illos* seems to be, just as we suspected at first sight of it, the *assassins*. However, we must ask ourselves one more question, Is *apposition* possible between *illos* and *lictores*?" *No; for they are very different people*. "Is any relation of a *predicate* possible between them? Can the one be the predicate of an infinitive of which the other is the subject?" *No; because, as before, they are very different people*. "Still it is possible that *lictores* is accusative. If it is, it may be object, in which case *illos* is necessarily subject, for, as we have seen, they cannot be in apposition; or, it may be subject, in which case, for the same reason, *illos* must be object. In either case, they must be in *direct opposition* to each other, one of them (we don't yet know which) being subject, the

other, object; while, if *lictores* is nom., you still have the same relation, only you know which is subject and which is object. In any event, you see they are set over against each other, together making subject and object. Now keep the results of this reasoning ready for the countless cases in which such combinations occur. Given two nouns like *bellum Saguntum*: what are the constructions?" *One is the subject of a verb, and the other the object, and we can't yet tell which.* "Right. Now I will give you a still more involved combination, but of a very commonly occurring kind, — *quae nos materiem*. What do you make out of that?" Some clever boy will say, *Nos must be the subject of a verb, either finite or infinitive, and quae and materiem are object and predicate-object.* "Good. Then what kind of meaning does the verb probably have?" *One of calling.* "Right. The words are from Lucretius, and the verb he used was *vocamus*. Treasure up that combination, and the meaning of it."

"Now we go back to the assassins who are running away, and the king's body-guard. I will inform you that there is just one more word in the sentence. What part of speech is it?" *Verb.* "Active or passive?" *Active.* "Right. What does it tell?" *Tells what the victors do to the assassins.* "What mode, then?" *Indicative.* "What two tenses are possible?" *The perfect and the historical present.* "Right. Now the situation is a pretty dramatic one. Which of these two tenses should you accordingly choose, if you were writing the story?" *The present.* "So did Livy. Now tell me what you think the verb is." *Interficiunt*, somebody says. *Capiunt*, says another, hitting the idea but not

the right word, which is **comprehendunt**, *get hold of them well*, — *nab 'em*; or, as our tamer English phrase might put it, *secure them*."

"Now let us render into English the sentence as a whole, translating not merely Livy's words, but the actual development of the thought in his mind. **Tarquinius**, *there's Tarquin*; **moribundum**, *he's a dying man*; **cum qui circa erant**, *you see the bystanders about to do something*; **excepissent**, *they have caught and supported the king*; **illos**, *you turn and look at the assassins*; **fugientes**, *they are off on the run*; **lictores**, *there are the king's body-guard*; *we hold our breath in suspense*; — **comprehendunt**, **THEY'VE GOT 'EM!** So, then, that Latin order, which looks so perverted to one who is trained to pick the sentence to pieces and then patch it together again, gives us the very succession in which one would see the actual events; weaves all the occurrences together into a compact whole, yet keeping everywhere the *natural* order; while any order that we may be able to invent for a corresponding *single sentence* in English will twist and warp the natural order into a shape that would greatly astonish a Roman."

"Finally, with the understanding and sense of the dramatic in the situation, which we have got by working the sentence out as Livy wrote it, compare the perversion of it which we get by working it out correctly on the first-find-your-subject-of-the-main-sentence-and-then-your-predicate, etc., method; **the lictors secure the assassins as they run away, when those who were standing by had caught and supported the dying Tarquin**. The facts are all there, but the *style*, the *soul*, is gone."

Then I at once bring what we have learned to bear by giving a piece of blank paper to each student and starting out upon a new sentence, which shall involve what we have just seen, together with some fresh matter. The questions are carefully studied and written out in advance, and the place of each is indicated to me, in my prepared manuscript, by a number attached to the Latin word concerned, as if for a foot-note. As each question is put, the number is at once written down by each student, and his answer written out. Afterwards my assistant carefully goes through every paper, and with a colored pencil marks every error, for my own guidance, and for the subsequent study, penitence, and profit of the writer. The following is an example actually used, from Livy, 21, 53. The answer that should be written is given with each question.

Hannibal¹ **cum**² **quid**^{3 4 5 6 7 8 9} **optimum**^{10 11 12} **foret**¹³
hosti¹⁴ **cerneret**,^{15 16} **vix**¹⁷ **ullam spem**^{18 19} **habebat**²⁰
temere^{21 22} **atque**^{23 24} _____²⁵ _____²⁶ **consules**^{27 28 29 30 31}
 _____³².

1. Construction?
Subject of a verb, either subordinate or main.
2. Part of speech?
Preposition or conjunction.
3. **Cum** was what part of speech?
Conjunction.
4. Construction of **Hannibal**?
Subject or predicate nominative of verb introduced by **cum**.
5. **Quid** is what part of speech?
Interrogative.
6. Construction of the verb to which **quid** belongs?
Subjunctive of indirect question.
7. General nature of meaning of verb introduced by **cum**?
Some meaning that can imply a question.

8. Case of **quid**?
Nom. or acc. neut. sing.
9. Construction of **quid**?
Subject, predicate, or object of finite verb or infinitive; or
acc. of specification, the so-called adverb.
10. Case?
Nom. neut. sing., or acc. masc. or neut. sing.
11. Construction?
If neut., agreeing with subject or object of verb, or in
predicate. If masc., agreeing with object of verb, or
with subject or predicate of an infinitive.
12. What constructions may follow to complete the meaning of
optimum?
Dat. of the person for whom something is **optimum**, or abl.
of that with respect to which something is **optimum**. (It
is worth while to have those two possibilities put, for the
great class of words of which **optimum** is a specimen.)
13. Where made?
Imperfect subjunctive. (Reason already given under 6.)
14. Construction?
Dative after **optimum**. (Reason given under 12.)
15. Where made, and introduced by what?
Imperfect subjunctive, introduced by **cum**.
16. Construction of **Hannibal**?
Subject of **cerneret**.
17. **Vix**, *hardly*, has a negative feeling. In such a connection,
what would be the pronoun meaning *any*, and what the
adjective? (Probably nobody knows.)
Quisquam, ullus.
18. Construction?
Acc. sing., object of verb, or subject or predicate of infinitive.
19. **Spes**, just as much as **spero**, indicates a mental activity,
and we shall probably find something else, completing its
meaning, the *object* of the **spes**. What will be the case
(a) if the completing word is a noun?
Objective genitive.
(b) If the completing word is a verb?
Objective genitive of gerund or of gerundive with noun, or
future infinitive.

20. Subject is what?
A pronoun, repeating **Hannibal**.
21. Part of speech, and simplest meaning?
Adverb, meaning *blindly*.
22. Bearing in mind that, in the ordinary Roman habit, words were placed in *anticipation* of those which they modify, not after them, what do you feel about **temere**?
That it modifies the expected object of **spem**, which, consequently, is a verb.
23. Probably introduces what?
Another adverb, corresponding to **temere**.
24. Write an adverb to mean *not looking ahead*.
Improve.
25. Write nom. or acc. neut. sing. meaning *anything* (in one word).
Quicquam.
26. In what case is that word here, and with what verb is it connected?
Acc., connected with a verb, which verb must depend on **spem**.
27. Where made, without reference to context?
Nom. or acc. plur.
28. Where made, with reference to context? and how do you know?
Acc., because **habebat** is sing.
29. Meaning of this accusative?
That **consules** is subject, object, or predicate of an infinitive.
30. Relation of **quicquam** and **consules** to each other?
One the object, the other the subject, of the infinitive.
31. Complete the sentence, using a verb meaning *do*.
Acturos, with or without **esse**.
32. Write, in the best English you have at your command, a translation of the sentence.

“Now,” I go on to say to my students, “you are to commit this sentence to memory, and be ready to give it fluently in the Latin when we meet next. And in the same way you will commit to memory every passage we so use in the year; and at each term examination you will find yourselves called upon to write one

of these passages, still from memory. Further, and still more important than this, never again pick out your subject, your predicate, etc.; but, in preparing your daily lessons, do just what we have been doing this morning, except that you are not to translate any sentence, or any part of any sentence, until you have gone through the whole lesson in the Latin, and got all the meaning in your power out of it. I give you a short lesson, and I shall call upon one man and another to take up a sentence and go rapidly through it as Latin, word after word, as we have just now done, telling us precisely how it should be thought out. In preparing your lesson, in order to be sure that your eye does not stray and run ahead, cut out a piece of flexible pasteboard, or, until you can get pasteboard, a piece of stiff writing-paper, as long as twice the width of your printed text, and two or three inches wide. Cut a strip from the top, running along half the length, and deep enough to correspond to precisely one line of your text, including the space that belongs with it.¹ Use this piece of

¹ At the meeting of the Philological Association at Ithaca last summer, Professor Gildersleeve, in the course of some remarks upon the reading of Greek and Latin, expressed himself with great severity in regard to the habitual way of doing the thing, and suggested that it would be desirable, in order to force students to accept the order of the original, to require them to read through a hole in a piece of paper, or with a notched card. The method urged in the present pamphlet is practically so entirely identical with the results that would flow from Professor Gildersleeve's suggestion, that nothing but the fact that this method was already substantially in print in the Cornell University Register for 1885-6, and in the special announcement of courses in the classics, could save this pamphlet from the suspicion of being merely an expansion of Professor Gildersleeve's hint. The same thing holds in regard to the admirable injunction in the preface to the new

paper in such a way as to expose just one word at a time, together with which, of course, will also be seen all the words preceding; that is to say, as you think about one word after another, pushing your paper on, you will constantly see all of the sentence thus far traversed, without being able to look ahead."

At the next meeting, the class, thus prepared, recites as described, a number of students attempting to show precisely what mental processes one should go through in taking up the sentences of the lesson. At the next but one, and thereafter throughout the Freshman year, all books being closed, the instructor reads the review lesson aloud, with all the effectiveness possible to him, one sentence at a time, calling for a translation of it from one and another student.¹ As a preparation for this exercise, each student is urged to read the review aloud a number of times in his own room, doing his author as much justice as possible.

At every exercise during the year, except the special weekly exercise, a number of sentences, prepared by the instructor, and based upon the text under reading at the time, are given out to students, to be written upon the board, in the English and in Latin, while the rest of the class are engaged upon translating the review as the instructor reads it; and when the work

edition of the Allen and Greenough Cicero, published in May, 1886. As it is, however, it appears that the essential aim of the method of this pamphlet (not necessarily, of course, its details) has strong and express confirmation.

¹ For this very helpful feature of the work under description, I owe my thanks to my assistant, Dr. A. C. White. I know of no piece of work more charming and cheering to listen to, excepting the translating of a new piece of Latin in the same way.

upon the review is over, these Latin sentences upon the board are criticised by the class. I touch upon a very serious defect in most of our preparatory schools when I say that from beginning to end there should never be a recitation in a foreign language without written or oral translation into that language.

For the special weekly exercise described above, there can be no considerable preparation beyond incessant faithfulness in the daily work. The time thus left free is utilized in the preparation of a formal written translation of a considerable piece of English based upon the Latin recently read. (It will be seen that no textbook in composition is employed.) The exercise handed in by each student is afterwards looked through, and returned to him at the next meeting of the class, with all errors marked.

The writing of the Latin sentence, one word at a time, upon the board in the special weekly exercise which has been described above, gives place in a few weeks to the corresponding dictation of one word at a time, to be written upon his paper by the student, the questions being, of course, given as before. The exercise changes constantly in character by the dropping of questions with which the students have become familiar, and the bringing in of questions involving new principles. Meanwhile, the examination of the papers written shows, from week to week, just where each student's weakness lies. In no long time all the constantly recurring constructions have become familiar as practical, working affairs. Then (and this time properly comes somewhere near the end of the first third of the year) I cease entirely to have the Latin written,

and give my passage (which may now be of respectable length) orally, still asking occasional questions for written answers, here and there, at points dangerous or otherwise instructive. After the whole of the passage has been gone through with in this way, it is taken up again, one sentence at a time, and a written translation is made by each student. The passages are commonly selected from the book which the class is reading, and not very far in advance of the place reached in the other lessons of the week. The attempt is always made to select a passage with a dramatic or otherwise striking close. Each week, as already said, the whole of the exercise of the previous week is memorized, and repeated by several students, with great attention to the effective conveying of the meaning, by the throwing together, as in all spoken languages, of a number of words making a group in the sentence as a whole, by the careful balancing, in the delivery, of words clearly meant to be balanced, etc., etc. All this time each student is gaining a working knowledge of syntax regarded from the true standpoint for the first purposes of college work, namely, as a mechanism for conveying meaning from one mind to another; is learning to bring that knowledge of syntax to bear at the most economical point; is gaining familiarity with Roman tricks of order; and is laying up a steadily growing vocabulary.¹ And throughout, in order to keep constantly in sight the idea that the aim of the whole business is to learn to

¹ To vary the exercise, a continuous story of several pages in length is occasionally read through without stopping and without repetition, and each student then writes as complete a résumé of it as he can produce.

read Latin, occasional examinations in translating new passages from a text or printed paper are held during the term (as of course they should be upon any system), and at the end of each term the first exercise at the final examination is translation at hearing, the second exercise is translation at sight, the third exercise is translation at sight from English into Latin, the fourth is the writing of one of the passages memorized during the term; and not until this is done does the student proceed to an exercise in translating and commenting upon passages read during the term. Moreover, the greater part of the grammatical questions of the paper are set, not upon passages read during the term, but upon the passages given for the first time at the examinations; namely, the passages to be translated at hearing and at sight.

In the second year, the aim of gaining in power to read at sight is constantly held up before the students, and occasional written examinations in reading at sight are given through the term, while the first exercise set at the examination at the end of the term is always translation at sight. A proper supplement to this is an elective in the speaking and writing of Latin. In the second and third terms of the second year, which are now devoted to Horace, considerable quantities can be read, with a good deal of memorizing; and the treatment can be made almost wholly literary. That carries us through the Sophomore year, and to the beginning of the elective work, taken by Juniors and Seniors together. Here translation at the daily lesson ends, except in those rare cases where the meaning of a difficult passage cannot be given by explaining the grammatical

structure, or by turning the passage into some other form in Latin.¹ Translations are written at occasional exercises held for that purpose during the term, and always make a part of the final examination, so that every student feels bound to understand his author. But the students are urged not to have anything to do with English in preparation for their daily lessons or for the final examination, but to prepare to read the Latin *as literature*, with the utmost skill in rendering their author that they can acquire.

In all my teaching, two exercises stand out from the rest, as giving me special delight through the interest and mental activity of my students: first, the exercises with the Freshmen, which I have described as carried on weekly by myself; secondly, an exercise such as I carried on with an elective class recently, when, at the end of a term spent upon Plautus, I read a new play straight through in the Latin (the students follow-

¹ The preparation indicated has been leading for some years toward the dropping of translation at the daily recitations, and, indeed, I have always endeavored to secure time toward the end of the hour in which to read on in advance to my students, without translating. But I should not have had the courage in the present year to break with translation in the class-room in advanced reading, had it not been for the assurances given me by Professor Greenough, founded upon his own experiments in doing this precise thing. My experience in the past term has been so gratifying as to lead me to desire greatly that Professor Greenough might set forth, in accessible form, the great advantages of the system for students properly trained for it. Meanwhile, let me premise that the delight of this method of dealing with a literature — the charm of direct communication with the author, of feeling, in fact, the very untranslatableness of diction and style — cannot be fancied by one who has not made the experiment; always supposing, of course, that the class has been trained in advance and brought to the point at which such reading is made possible.

ing me in their texts), without translation, and with very little comment, moving at about the rate at which one would move if he were reading a new play of Shakespeare in a similar way; and felt my audience responsive, even to the extent of occasional laughter that checked us for a moment, to nearly everything in our author that would have been intelligible, without special explanation, in an English translation.

Finally, if you ask me whether this method which I have been describing does not take a great deal of time, I shall answer that the amount of Latin read in the first term is much smaller than in the ordinary way, but that the power to read increases rapidly, and that the total quantity read in the first year is somewhat greater than on the common system, considerably greater in the second year, and in the elective years altogether greater; to say nothing of the much juster understanding of, and more intimate feeling for, his original, and the much keener delight in reading, gained by the student who pursues this method. But there is one thing more to be said about this kind of work, this training of the student to read Latin rapidly. *It is not the work of the universities at all.* In the universities, men should not learn how to read Latin, but should read it. It should be my office, for instance, to make them acquainted with the body of the literature, to make them know it, at any rate, and love it, if possible. But the office of preparing them to do this by training them to read ordinary Latin with ease and speed belongs to no college instructor, but to the schools of which you have charge. I wholly believe that the application, from the very first day of reading a Roman

sentence of one word, of the method here described, would, without adding a day to the length of time given to preparation for college, make a young student able, at the beginning of his Freshman year, to read Latin with more ease and speed than are my students at the end of it,—to say nothing of the greater pleasure which they would have in their work. And I am not judging from my experience in university teaching alone; for this very method of teaching has been used by students of my own upon young pupils, of varying ability, in preparation for college, and with results that fully confirm my belief. Nor are the young pupils the only gainers. The teacher himself will be surprised to see how much more pleasure he feels in his work; and, if he keeps up his reading of the Latin literature, as all teachers of course endeavor to do, he will be surprised to find how his rate of speed will increase. And the method itself will give him no trouble to learn; for in the very act of preparing papers for examinations of this sort, or, at the worst, of conducting oral exercises without preparation, the teacher will very soon have taught himself the whole art.

SUPPLEMENT.

To the preceding address — long, and yet too brief — I wish to add two things: further specimens of papers actually employed by myself with a Freshman class, and suggestions for the application of the method in the preparatory schools.

At this point, I should advise the wearied reader, if he feels some confidence in the method, to lay the pamphlet aside and make experiment himself with a class, returning to the reading after he has come to feel an interest in further suggestions of detail. As for the wearied reader that does not feel this confidence, he will readily lay the pamphlet down unadvised.

SPECIMENS OF PAPERS.

In giving in this way details of the system on which my own work is conducted, I do not feel that I owe an apology. One who proposes a method must have a very solid basis for his proposal. This basis must be an experience of the efficacy of that which he is urging; and this experience should be given with the greatest clearness and definiteness. It is to be wished, indeed, that teachers of a given subject throughout the country, in colleges and schools, might regard themselves as forming one body with a common purpose, and that a constant interchange of experience and opinion might go on among them, alike in matters of investigation and matters of pedagogy.

It should be remembered that the papers printed below were used, early in the Freshman year, with students who had prepared for college upon the familiar and thoroughly un-Roman system. If students were prepared upon the right method, not one in ten of the questions here indicated would need to be asked, and the exercise of translating at hearing would be a rapid and attractive affair.

These papers were given to the Freshman class in succession, at intervals of a week, in the autumn of 1885; at which time the work of the other recitations of the week was in Livy. The constant aim—and the class were so informed—was to find for these papers, as given week after week, passages which would demand of them a practical power of handling constructions which had been discussed in the other exercises of the week, so that their progress should be one of constant acquisition without loss; and it was promised them that in this way they should in a short time possess a ready and *available* familiarity with all the commonly recurring constructions of the language. I further told them that, since I should not give them at these exercises in translation the meaning of any word which they had ever seen before, they had a very strong reason for laying up for themselves a vocabulary through securing in their memory every Latin word occurring in their daily work, and a very strong reason for paying extremely careful attention, both at and after the other recitations of the week, to any explanations of meaning of this or that word, alone, or in connection with others related to it in meaning (*e.g.*, to *alius*, in connection with *alter* and *ceteri*), which might similarly be given

to them at the ordinary recitations. Nor was I content with this; for, in order that there might be no escape, I prepared a partial syllabus of definable points emphasized in the work of the term; and one of these was purchased, from the office that printed it, by each student in the class.

At the beginning of the term, the work of the advance lesson was largely done in the class-room, instructor and instructed working together. It will be rightly inferred from this that the class moved slowly at the outset. I am a devout believer in the reading of large quantities of the classics; indeed, that is, in this present business, my particular and precise aim; but I am also a believer in what is called "the long run," and "in the long run" only a soundly trained man gets very far. In the preliminary training, it is necessary at first to take a good deal of time in probing to the quick, sometimes with considerable distress to the would-be athletes, a class of new students who have been carefully trained to distort and mangle the Latin sentence; who have necessarily failed to acquire the alert and self-watchful habits of thought and of suspended judgment to which the received method, with its resulting impatience to "make sense," is practically strongly opposed; whose knowledge of syntax is of a back-handed kind, good for very little except to "parse" with, more or less mechanically and ineffectually, after the whole sentence has been dug out, but worth nothing as yet for the current interpretation of the syntax of word after word *in situ* in the progress of the sentence; and, finally, some of whom have been trained to pronounce Latin on the English method, others on the Continental.

and others on one or another of that great variety of methods passing current under the general appellation of "Roman," and many of whom, accordingly, find it very difficult to understand a word of one syllable as pronounced by my assistant or myself, — to say nothing of a word of two syllables.

Up to the fourth week inclusive, the Latin was written upon the board at these weekly exercises, one word at a time, the questions being put, as indicated by the footnotes in the papers given below, at one point and another as the sentence progressed. For several weeks after that time, the Latin sentence was written by each student, one word at a time, as pronounced by the instructor, the questions being set and answered as before. After this, the writing of the Latin was forbidden, and the passages used were interpreted only as *heard* from the instructor's reading.

At the first interview, the class had worked out, as it was put upon the board, one word at a time, the sentence in Liv. I. 1, 5.

Ibi egressi Troiani, ut quibus ab immenso prope errore nihil praeter arma et naves superesset, cum praedam ex agris agerent, Latinus rex Aboriginesque, qui tum ea tenebant loca, ad arcendam vim advenarum armati ex urbe atque agris concurrunt.

As we reached the point . . . *ut quibus*, they had made out, under questioning, that *ut* might be (1) a conjunction, in which case *quibus* could be (a) an interrogative introducing an indirect question depending on the *ut*-verb, or (b) a relative referring to something connected with the *ut*-verb; or that, on the other hand, *ut* might be (2) an adverb, in which case the *quibus*-clause must

be substantially an adjective modifying *Troiani*; in other words, a *characterizing* clause. In this connection they had been told, for the sake of having the whole matter secured for their repertory of combinations of this kind, that what was essential in this latter case was the characterizing clause itself, and that in strictness no introductory word was necessary; if one were used, however, it might be either *ut*, *utpote*, or *quippe*; and it was also pointed out that, while there were three possibilities for a combination like *ut quibus*, there was only one possibility for a combination like *utpote quibus* or *quippe quibus*.

As we reached *superesset*, it was pointed out, against the practical habit of thought of nearly all the class, that, since in Latin the common practice was to put a modifying clause or phrase *before* the thing modified, the chances were that the *quibus*-clause, if it should turn out to be a characterizing clause, would bear, not upon *egressi*, but upon something which we were still to wait for. (This something turned out to be *cum . . . agerent*, — *the natural thing for destitute men to do*.)

As we reached . . . *cum praedam*, at which stage it was sure that *cum* was a conjunction, the point was made, though again against the sentiments of the class, that *Troiani* was the subject of the verb introduced by *cum*, since the Romans were fond of taking out a conspicuous word or phrase belonging to an introductory temporal sentence, and putting it *before* the connective.¹

¹ It must already be apparent that I do not regard the "Sauveur method" as sufficient in dealing with a language so difficult as the Latin, and in a community where no amount of exertion will make Latin the habitual medium of daily speech. But I feel, nevertheless,

The passage chosen for the first written exercise turned out to be a little too difficult in the reasoning at the *et cui* point, though it had a certain and considerable usefulness in displaying to the class a sentence of which some of them, though knowing the meaning of each word, and though able to "parse" it from beginning to end if it were once translated to them, would yet fail to comprehend the meaning, through a lack of a *working* knowledge of the constructions involved.

FIRST EXERCISE (Livy I. 34, 7).

[Tanaquil has been urging upon Lucumo, who lives in Tarquinii, that he would have better hopes of rising in some new city, and points out that Rome has special advantages.]

**Facile¹ persuadet²³ ut⁴⁵ cupido⁶⁷ honorum et⁸⁹
cui¹⁰¹¹ Tarquinii¹² materna¹³¹⁴ tantum¹⁵¹⁶ patria¹⁷¹⁸¹⁹
——; sublatis²⁰ itaque rebus²¹²² commigrant²³ ——²⁴.**

1. May be either of what possible parts of speech; and where made?

Adj. in nom. or acc. neut. sing.; or adverb.

2. In what way will the person who is persuaded, if there is one, be expressed?

By the dative.

3. In what way will that to which the person is persuaded be expressed, if it proves to be (a) a pronoun?

(b) a verbal idea?

(a) By the accusative.

(b) By the infinitive, if it is a statement of belief, etc.; by a substantive purpose clause, if it be an act desired to be brought about.

4. The suspense about *facile* is now probably how resolved?

The writer meant it as adverb, modifying *persuadet*.

that we owe a great debt of gratitude to Dr. Sauveur and his followers for their insistence that the language shall be treated as living, and as intelligible to the ear.

5. What constructions will probably follow **ut**, if it is meant
 (a) as conjunction?
 (b) as adverb?

(a) A substantive purpose clause.

(b) A noun (appositive), adjective, or adjectival phrase, belonging to the personal subject or object of **persuadet**, and so nom. or dat.

6. May be either of what possible parts of speech, and, in either case, in what construction?

Noun, nom., subject of substantive final clause introduced by the *conjunction ut*; or, adjective, dat., agreeing with personal object of **persuadet**, and introduced by the *adverb ut*.

7. Does it call for anything to complete its meaning, and, if so, what?

An objective genitive.

8. What three uses has the word **et**?

(1) Connecting two words, = *and*; (2) as the first of two **ets** = *both . . . and*; or (3) as bearing upon a single word, = *also, even*.

9. What uses may **et** have, in each case, in the present passage?

It may connect **cupido**, or **honorum**, to something yet to come; or it may be the first of two balanced **ets**; or it may emphasize a word or phrase to follow.

10. What is now the probable meaning of **et**, what its office, and what light does it throw upon **cupido**? Mark the quantity of the *i* in the last.

And; connecting the **cui**-sentence to **cupido**, which is an adjective.

11. If this surmise is right, then what part of speech will the **cui**-sentence be equivalent to, and by what mode will this meaning be expressed?

An adjective; expressed by the *characterizing* mode, the subjunctive.

12. Is name of town in nom. pl.? What three possibilities of construction?

Subject, predicate, or in apposition with the one or the other.

13. Part of speech and possible cases?
Adjective, nom sing. fem., abl. sing. fem., nom. or acc. neut. pl.
14. Meaning of its position before its noun?
That it is emphatic.
15. Possible parts of speech, and corresponding meanings?
Adjective, meaning *so great*, or adverb, meaning *to such a degree*, or *to such a degree and no further*, i.e. *only*.
16. In the last sense, what are its synonyms?
Solum and **modo**.
17. What part of speech was **tantum**, and what did it modify?
Adverb, modifying **materna**.
18. Probable construction of **patria** and of **Tarquinii**?
Tarquinii is probably subject of the cui-verb, and **patria** its predicate.
19. Write the verb.
Esset.
20. Where made?
Participle, dat. or abl. pl.
21. Possible cases?
Dat. or abl.
22. Probable construction?
Ablative absolute with **sublati**.
23. The place they go to is Rome. Complete the sentence in two ways, using **urbs** in one, and **Roma** in the other.
Ad urbem; **Romam**.
24. Translate the passage.

SECOND EXERCISE (Livy I. 9, 1).

[Romulus has enclosed a great space with his fortifications, and gathered a crowd of refugees into his new city.]

Iam res¹ Romana² adeo³ erat^{4 5} valida, ut cuilibet^{6 7} finitimarum⁸ civitatum bello^{9 10 11} par^{12 13} —; sed penuria^{14 15} mulierum hominis aetatem¹⁶ duratura^{17 18} magnitudo^{19 20} —, quippe²¹ quibus^{22 23 24 25 26} nec²⁷ domi²⁸ spes²⁹ prolis nec cum finitimis conubia³⁰ —³¹.

1. Possible cases?
Nom. sing., nom. or acc. pl.
2. Probable case and construction of **res**?
Nom., subject of main verb.
3. Commonest meaning of **adeo**? and how must its meaning, if completed, be completed?
To such a degree; by consecutive **ut**-sentence.
4. Meaning of the tense?
State of affairs at the point which the story has reached.
5. What two parts of speech are capable of completing the sentence?
Adjective and participle.
6. Part of speech? what other word is substantially equivalent?
Indefinite pronoun; **cuius**.
7. How are we to think of the meaning of case?
As some aspect of the indirect object.
8. Suggests the beginning of what construction?
Partitive genitive.
9. Possible cases and possible constructions?
Dative of some aspect of the indirect object, or ablative in some instrumental aspect.
10. Can **cuiuslibet** go with **bello**, and why?
No; for the partitive genitive shows that **cuiuslibet** refers to a **civitati**.
11. Then is **bello** more likely to turn out to be a dative, or an ablative?
An ablative.
12. What suspense about Livy's meaning is now resolved?
Cuiuslibet is the dative of the indirect object to which the quality of **par** is directed, and **bello** is the ablative of respect for **par**.
13. Write the predicate from **sum**.
Esset.
14. Possible cases?
Nom. or abl.
15. If the idea is completed, by what case?
Objective genitive.
16. Possible meanings of the case?
Duration of time, appositive, object of a verb, or subject or predicate of an infinitive.

17. Probable meaning of case of **aetatem** ?
Duration of time.
18. What two possibilities for the government of **duratura** ?
That it belongs (1) to **penuria**, or (2) to something not yet arrived.
19. What do we now feel about the case of **penuria**, and the meaning of that case ?
That it is an ablative, expressing the cause of **duratura**.
20. Write predicate from **sum**, choosing the tense with care.
Erat.
21. Conceive of **quippe** as an adverb, meaning *indeed, in fact*.
22. What is the probable nature of the **quibus**-sentence, and what its construction ?
Adjectival, *i.e.*, a characterizing sentence in subjunctive.
23. What must be the underlying relation between the condition of affairs which we shall find expressed in the **quibus**-sentence, and the condition of affairs expressed in the main sentence ?
Causal.
24. What is the antecedent of **quibus** ?
The people to whom the **magnitudo** belonged, the inhabitants of the town.
25. Possible cases ?
Dat. or abl.
26. **Quibus** indicates persons. How does that narrow the possibilities of an ablative construction ?
It can be only abl. absolute, or ablative dependent on a comparative or some word like **fretus** or **contentus**, or ablative of source with some word like **genitus**, **ortus**, **natus**.
27. What is sure about **nec** ?
That it balances a later **nec** or **et**.
28. Construction ?
Locative.
29. What must follow ?
Objective genitive or future infinitive.
30. Complete the sentence by writing the proper form from the verb **sum**.
Essent.
31. Translate.

THIRD EXERCISE (Livy I. 24, 2).

[The Alban and Roman kings have proposed that the war between the two peoples shall be settled by a battle between the Horatii and Curiatii.]

Nihil recusatur. Tempus et locus convenit. Priusquam¹² dimicarent, foedus ictum³ inter Romanos et Albanos est his⁴⁵ legibus⁶, ut cuius⁷⁸ populi cives⁹ eo certamine vicissent¹⁰ is alteri^{11 12} populo cum bona pace¹³. —¹⁴.

1. What ideas may one have in mind when he writes **antequam** or **priusquam**, and by what mode will these ideas be respectively expressed?

He may mean to give the idea of an act anticipated — i.e., looked forward to from the time of the act of the main clause — by some person mentioned in that sentence; and he will express this by the *idea-mode*, the subjunctive. Or he may mean to state the actual occurrence of an event, as a boundary point *beyond which* the main event took place; and he will express this by the *fact-mode*, the indicative.

2. In the light of the situation, which of the two ideas is it more probable that Livy is going to express?

The former.

3. Is anything sure yet about the case of **foedus**, or the part of speech of **ictum**?

No.

4. What should be kept in mind as possibilities for all demonstrative pronominal words, like **is**, **hic**, **ille**, **ita**, etc.?

That they look backward to something already mentioned, or forward to something which is yet to be mentioned.

5. Which is the case here?

The latter.

6. What construction do you think is coming?

A substantive final clause, telling what the **his legibus** were.

7. In general, what have we found to be the two possibilities when one meets the combination of **ut** and the relative?

Either (1) that **ut** is the conjunction, and the **qui**-clause looks forward to an antecedent to be given later in the **ut**-clause; or (2) that **ut** is the adverb, the **qui** looking backward, and the relative statement forming a characterizing clause which stands in a causal relation to the main clause.

8. Bearing in mind **his legibus**, which of the two possible meanings of the combination **ut cuius** do you suppose to have been in Livy's mind in this particular case?

The former.

9. Probable meaning of case of **populi**?
Possessive, depending on **cives**.
10. Meaning of tense?
Future perfect from a past point of view.
11. Probable nature of combination?
Subject and indirect object.
12. Differs how in meaning from *alius*?
Refers to the one other out of two, while *alius* means *another* out of any number.
13. Surmise, if possible, what the final verb is; and at any rate tell where it must be made.
Imperfect subjunctive; **imperaret** (*imperaret* is likely to be written rather than Livy's frequentative *imperitaret*; but the word is admissible).
14. Translate.

FOURTH EXERCISE (Livy XXII. 38, 1).

[The year following the defeat at the Trasumene lake. Dissatisfaction with the policy of Fabius. The people have carried the election of one consul, Varro, the nobility of the other, Aemilius Paullus. The two are about to march out for the summer campaign.]

Contiones¹ priusquam² ab urbe signa moverentur³ consulis⁴ Varronis multae ac feroces fuere, denuntiantis⁵⁶ bellum⁷⁸⁹ arcessitum¹⁰ in¹¹ Italiam ab nobilibus mansurumque¹² in¹³ visceribus reipublicae, si¹⁴ plures Fabios imperatores haberet, se¹⁵ quo die¹⁶ hostem vidisset¹⁷ perfecturum.^{18 19}

1. Possible meanings?
Meeting, and *speech* made before a meeting.
2. What meanings may follow, and by what constructions indicated?
Action anticipated at the time of the main act, expressed by the subjunctive; or actual event, back of which the main act lies, expressed by the indicative.
3. What was the special shade of meaning in **priusquam . . moverentur**?
That the **contiones** were held, or made, in anticipation of the expected marching.
4. What is it now clear that **contiones** means?
Means *speech*, *harangue*.
5. Belongs with what?
Consulis.
6. **Denuntiare** means to make an announcement. How will the object be expressed if it is
 - (a) a noun or pronoun?
 - (b) a verb, conveying a statement of fact?
 - (c) a verb, conveying action desired?
 - (a) Accusative.
 - (b) Infinitive.
 - (c) Substantive final clause.
7. What construction occurs to you at once for **bellum**?
Object of **denuntiantis**.
8. Is there any certainty that this is what Livy meant?
No.
9. What else may Livy have in mind?
A subject or an object for an infinitive depending upon **denuntiantis**.
10. What possibilities for **arcessitum**?
Participle agreeing with **bellum**, or part of an infinitive perfect (with *esse* to come) or future (with *iri* to come) having **bellum** for its subject.
11. What case do you expect to find following, and why?
Accusative, because **arcessitum** includes the idea of motion.
12. What is the only thing that you know surely about **mansurum**?

That its construction is the same as that of **arcessitum**.

13. What case do you expect to find following, and why?
Ablative, because **mansurum** includes the idea of rest.
14. What indication have you of the probable nature of the condition, and how will it be expressed?

It looks as if it were the condition for **mansurum**. In that case it will be a future or future perfect from the past standpoint, expressed by the so-called imperfect or pluperfect subjunctive.

15. Probable construction of **bellum** and **arcessitum**, and grounds of your opinion?

Se is acc. or abl. It cannot be abl. absolute, since it refers to the subject of the sentence; and it is probably not the ablative of source, for we are not likely to find a word meaning *born of* here. It is therefore probably accusative. In that case, **bellum** is either the subject or object of an active infinitive which we are to have, and of which **se** is object or subject. **Arcessitum**, which is passive, is therefore not an infinitive, but a participle; and, beside that, **mansurum**, which is in the same construction with **arcessitum**, is not transitive.

16. Where is the antecedent of **quo die**, and what do you know about it?

Yet to come, and in some way connected with the coming infinitive which we have found to depend upon **denuntiantis**.

17. Meaning of tense and mode?

Future perfect from past point of view, in indirect discourse.

18. What suspended constructions are now resolved?

Perfecturum is infinitive, **se** its subject, **bellum** its object, with attached participles **arcessitum** and **mansurum**, the latter having a future condition dependent upon it.

19. Translate.

FIFTH EXERCISE (Livy XXI. 53, 1).

[The passage here used was employed in the address. It is given again in its place among the present set of papers, partly to show that the minute questioning with which a teacher of an untrained Freshman class must begin may give place early to a more rapid movement, after the habit of watchfulness and a willingness to hold the mind in suspense have been established.]

Hannibal cum quid¹ optimum foret hoste cerneret, vix² ullam spem³ habebat temere^{4 5} atque improvide⁶ — consules^{7 8} — ; cum alterius ingenium, fama⁹ prius deinde re¹⁰ cognitum, percitum ac ferox sciret¹¹ —, ferociusque factum prospero cum praedatoribus¹² suis certamine crederet, adesse gerendae rei fortunam haud diffidebat.¹³

1. What must be the construction of the verb of the **quid**-sentence, and why?

Subjunctive of indirect question of fact, or of indirect deliberative question.

2. In such a connection, what would be the pronoun meaning any, and what the adjective?

Quisquam, ullus.

3. What would be the completing construction (a) if nominal?¹
(b) if verbal?

(a) Genitive.

(b) Genitive of gerund or of gerundive, or future infinitive.

4. Does **temere**, judging by the order, probably modify **habebat**, or something yet to come.

The latter.

5. Then what do you surmise about the completing construction for **spem**?

That it is a verbal construction.

6. Write the neuter pronoun meaning *anything*, in nom. or acc. form.

Quicquam.

7. General construction hereby indicated, and construction of **consules** and of the word you have just written?

The verbal for **spem** is an infinitive, with **quicquam** for subject and **consules** for object, or *vice versa*.

¹ It would be a practical convenience if there were an adjective bearing the same relation to the words *noun* and *pronoun* that *verbal* bears to *verb*. For my own use I have employed the adjective *nominal* in this sense.

8. Write the infinitive, meaning *to do*.
Acturos.
9. Case?
Nom. or abl.
10. Case of *fama*, and proof.
Abl., because the phrase **prius deinde** makes it parallel with *re*.
11. Write verb required to complete the clause.
Esse.
12. What is indicated by a combination like **prospero cum praedatoribus**?
That *cum* connects with **praedatoribus** a noun, yet to come, to which **prospero** belongs.
13. Translate.

SIXTH EXERCISE (Livy XXII. 40, 1).

Adversus¹ ea² oratio³ consulis haud sane laeta fuit, magis fatentis⁴ ea⁵ quae diceret vera quam facilia⁶ ———⁷ ———: dictatori magistrum^{8,9} equitum intolerabilem fuisse; quid^{10,11} consuli adversus collegam seditissum ac temerarium verum atque auctoritatis¹² ———¹³?

1. What part of speech is **adversus**?
Participle or preposition.
2. What is possible for *ea*?
Object of preposition **adversus**, or agreeing with an abl. sing. or acc. pl.
3. What do you know now about **adversus** and *ea*, and how?
Oratio is nom. fem., so that **adversus** is not participle, but preposition, *ea* being its object.
4. Construction to follow (a) if nominal?
(b) if verbal?
(a) Accusative.
(b) Infinitive statement in indirect discourse.
5. Possible constructions?
Object of **fatentis**, or subject or predicate of an infinitive depending on it.

6. Write Latin for *to do*, completing the idea of *facilia*.
Factu.
7. Write in Latin whatever is still necessary to complete the sentence.
Esse.
8. Meaning of the position of *dictatori* and *magistrum*?
Sharp contrast.
9. Probable general construction of sentence?
Indirect statement, in the infinitive, *magistrum* being its subject, and *dictatori* being the indirect object of the infinitive, or of a predicate adjective.
10. In the present construction, what modes possible after *quid*, and with what meanings respectively?
Subjunctive of indirect question, either deliberative or seriously asking for information, or infinitive, in rhetorical question practically amounting to an assertion.¹
11. If a partitive genitive is to follow, in what part of the clause have we learned that we are likely to find it?
As far removed from the word on which it depends as the other points of style will allow.
12. Decide, in the light of the whole passage, what kind of a sentence this necessarily is, and write the Latin for *would there be*.

Fore, or futurum esse.

13. Translate.

¹ It is of course inadvisable, for class-work of this sort, to cover at the beginning all the possibilities of the indirect interrogative sentence. I have given such of them as are easily grasped and are most important.

APPLICATION OF THE METHOD IN PREPARATORY WORK.

It will be convenient to refer, in these suggestions, to some one of the books commonly employed by beginners in Latin; *e.g.*, Dr. Leighton's "First Steps in Latin." The application can of course be made with ease to any other book of the same scope.

First and most important is it that the beginner should accustom himself from the very outset to the sound of the Roman language. In Lesson XIII., *e.g.*, the learner, having prepared himself upon the sentences **regina laudat, scribae portant, puellae laudant, laudas, laudamus, reginae donant**, etc., should not open his book to translate them. *His book should be closed*, and he should give the meaning of **regina laudat**, etc., as his teacher delivers the sentence to him. To translate **regina laudat** at hearing, after having studied it, *is not beyond the mental power of the modern boy*. Neither is it beyond his power, with possibly a trifle of patience on the part of his teacher, to translate at hearing a *new* sentence of the same scope, *e.g.*, **laudo; scriba laudat; scriba donat; scribae donant**. But if this is true, a very important truth at once follows. There is, it will be admitted, no greater jump in any first Latin book than that from nothing at all to the first lesson in Latin sentences of one and two words. If, in taking that step, the boy can successfully prepare himself to translate the set lesson at hearing, and to translate in the same way new sentences of the same vocabulary and the same scope, then *he can prepare*

himself, as he progresses by carefully graded steps, in any of the books in common use, to translate any previously studied Latin at hearing, and to translate at hearing any new sentences of the same scope, framed for him by the invention of his teacher. Before the book is opened by any one but the teacher, the exercises of the class-room should be (1) the translation at hearing of the review, (2) the translation at hearing of the advance, and (3) the translation at hearing of new sentences of the same scope. And no one will venture to say that a boy who had been carried in this way through an introductory book would not begin Cæsar as a better Latinist than a boy who had not been so started.

In Lesson XIII., as we have seen, the boy has learned that the subject of a verb is expressed by the nominative. In the next lesson he is told that the direct object of a transitive verb is expressed by the accusative. For the present, that is the sum total of his knowledge about accusatives. Of course the teacher will narrow his own knowledge to his pupil's horizon. Accordingly, he will start upon a sentence beginning with an accusative, *e.g.* **scribas**, and ask the learner what, without hearing the rest of the sentence, he learns from the *case*, with regard to the relation of the *clerks* to the rest of the sentence; in a word, what the *meaning* of the case is. The boy will answer "*object of the verb*," and the teacher will accept the answer. Then he will give the beginning of another sentence, containing a nominative and an accusative, say **regina scribam**, and ask the learner what the two cases mean to him. The learner will answer *subject* and *object*. The teacher will then give a number of combinations of subject and

object, *e.g.* **scriba puellam, nauta agricolam**, employing the full vocabulary provided in the lesson. Then, retracing his steps, he will give complete sentences of which the combinations just used may be supposed to be the beginning, repeating each of these combinations in connection with as many as possible of the various verbs provided; *e.g.*, **regina scribam laudat, regina scribam vocat, regina scribam expectat**. Then another combination, *e.g.* **scriba puellam**, should similarly be repeated with various verbs. In all this, the Latin should be given deliberately,¹ so that the pupil may be able to form his mental pictures easily, as he hears one word after another. He should be urged, too, to form these pictures without thinking of the English word. The word **regina** should bring a **regina** before his mental vision, instead of bringing, first the *word* **queen**, and then a mental vision of a queen.²

¹ The teacher who uses the Roman method should be fastidious in his pronunciation, for his own example will tell far more than precept. Now that every method-book has every syllable marked, there is no possible justification for incorrectness. Yet many teachers, coming to **rēgina** and **amicitiam** in Lesson XIV. will pronounce them **rēgina**, **āmicitiam**; not a few will read **vōcant** as **vōcant**; and, I sadly fear, nearly all, while teaching their students that final *a* is long in the ablative and short in the nominative, etc., will pronounce **fāmā** and **fāmā** precisely alike, namely as ablative, — though the sound of short final *a* is very well represented to us in English in such familiar words as *Californiā*, *Nevadā*, *Cubā*.

² I find teachers to be sceptical about the possibility of doing this. But it is not even difficult, if the young student begins rightly and is rightly helped throughout. The apparent difficulty goes back to the false habits of mind produced by making *translation* the constant method of getting at the meaning of the author, and, so to speak, the ultimate end of study; whereas the true end of study, precisely as in the case of modern languages, is to get the power to *read the original*.

In these exercises there should be no translation into English (it will be remembered that the Latin of the review and the Latin of the advance have already been translated at hearing). Next should come an exercise like the following: "How, in Latin, can you present to my mind a queen as acting upon somebody?" *By saying rēgīnā.* "How a girl as being acted upon?" *By saying puellam.* "How a clerk?" *By saying scribam.* "How a letter?" *By saying epistulam.* "Now put before me a queen as acting, and a girl as being acted upon." *Rēgīna puellam.* "A farmer as acting, and a sailor as being acted upon." *Agricolā nautam.* After a number of these combinations have been given, "Now tell me in Latin that the queen is waiting for the clerk," then "that the queen is waiting for the letter," etc., etc. Variations of the tense of the verb should also be employed. I must confine myself, however, to showing the method of dealing with the cases.

In the next lesson, XVI., the pupil will learn one of the simple uses of the genitive. He should then be asked what the cases tell him in *liber pueri* (being made, of course, to see that, though *pueri* might be nom. pl. so far as form goes, it cannot be so here, since *liber* must be subject), in *magister reginae filiam*, etc.;

It is to be feared, even, that, in the pressure produced by the long hours of their working day, many teachers in the preparatory schools do not themselves read the authors they teach, but only make preparation to correct the students' translations at the recitations. If they would devote five minutes a day to reading their *Cæsar*, *Virgil*, and *Cicero* aloud, as before an imaginary audience, and five minutes more to doing the same thing before a real audience in their class-room, they would find their faith to grow apace.

and should then be carried through various exercises similar to those suggested in connection with the previous lesson. He will also learn in Lesson XVI. about apposition, of which more anon. In Lesson XVII. he will learn about the way of expressing the *indirect* object of a verb, and should now be asked what the cases mean in combinations like **agricolae nautis viam, nauta agricolis viam, scriba puero librum, scriba pueris reginae libros, agricola puero scribae viam,** etc.; and should then have whole sentences given him, and English combinations and sentences to be put into Latin, as already described.

So constructions are taught one after another, the simplest meaning of each case being alone given when the case is first dealt with. Later, other uses of these same cases are taught, and the certainty which the pupil at first felt in regard to the speaker's meaning when he heard a given case (say the accusative) now passes away. As early as Lesson XVI. he learned, as we saw, that "a noun used to describe another noun or pronoun, and meaning the same thing, is put in the same case." At this point, consequently, he recognizes that there is a double possibility for a given accusative. Supposing us to take up a sentence beginning (say) with **legatum**, the accusative word may turn out to be either of two things, namely, the *object* of the verb, or in *apposition* to the object of the verb. These two possibilities, and these alone, should, for a number of weeks, flash through the beginner's mind at sight or hearing of an accusative. Later, however (Lessons LI. and LII.), he will find that certain verbs are of such a nature as to take *two objects*, and will have specimens

given him. At this point an accusative has for him *three* possibilities: it may be, to the speaker's thought, *object*, it may be *second object*, or it may be an *appositive*; while if the meaning of the words is such as to exclude all possibility of the last of these, as, *e.g.*, in a sentence beginning with **me fraudem**, the meaning of the combination is seen at once to be that **me** is the first object, and **fraudem** the second object, of some one of the verbs that need two objects to complete their thought, *e.g.* **celo**. Not long afterward, he will learn (Lesson LXI.) about the accusative of *duration of time* and *extent of space*, and he now must recognize still another possibility for any accusatives like **annos** or **pedes**, but *not* for a word like **Caesarem** or **me**. Still later, he will add to his repertory an understanding of the *cognate accusative*, of the *accusative as subject of an infinitive*, etc. The teacher will keep clearly before the learner's mind that, while any accusative may be a direct object, or the subject or predicate of an infinitive, only words of a particular meaning can be used in the expression of duration of time, etc., and only words of another and an equally particular meaning can play the part of a cognate accusative, etc. The teacher would do well to make for himself, as the book progressed, a collection of short sentences illustrating all the possible kinds of accusatives (as yet known to the pupil) in which a given word, like **Caesarem**, **annos**, **vitam**, may occur (and, of course, similar collections for the other cases); and to run through one of these collections frequently, perhaps daily, with the class, using no English. Throughout this progress, it will be noted, *nothing has been allowed*

to lapse. The way described of looking at all the possible meanings of (say) an accusative, seen or heard, constitutes a continual review of the sharpest nature, and, furthermore, of that very persuasive and pressing kind which looks toward immediate and constant practical use.

Following these methods, the pupil will surely, if the exercises of translating at hearing and understanding at hearing without translating are kept up, have obtained, by the time he reaches the end of the book, the power to catch the force of the accusative constructions, in short and simple sentences, with correctness and *without conscious operations of reasoning*. For his very familiarity with all the possibilities of accusative constructions for words of one and another meaning will have brought him into a condition in which, on the one side, he will WAIT, OPEN-MINDED, for the word or words that shall determine which meaning the speaker had in his own thought (if, as mostly, those words are yet to come); and, on the other, will, by a tact now grown UNCONSCIOUS, INSTINCTIVELY APPREHEND, when the determining word or words arrive, what that meaning was; in short, he will have made a good beginning of understanding the Roman language as it was understood by Roman hearers and Roman readers.

The sketch here given for the treatment of the accusative constructions suggests the way in which any set of constructions should be managed. I append a few specimens of the results for this and that class of words in a number of cases. I grant that the enumeration for the ablative, and even for the genitive, is of provoking sweep; but this is only equivalent to saying

that the number of meanings of the ablative and genitive cases which a young student must learn, under whatsoever method, is great.

The genitive of any pronoun may be found to mean *the possessor* of some *thing* or of some *activity* (the activity being expressed in a verbal noun), or *the object of some activity* (expressed in a noun, an adjective, or some one of a certain list of verbs), or *the whole* of which some other word expresses a part, — may be, then, either *subjective*, or *objective*, or *partitive*; or it may simply belong to some noun, just as an adjective does. The genitive of any noun (say *civitatis*) may prove to be either *subjective*, or *objective*, or *partitive*, or *in apposition* with some other genitive. The genitive of a noun like *periculi* may prove to be either *appositive*, or *subjective*, or *objective*, or *partitive*, or (if modified by a noun or participle) *qualitative*. The genitive of a noun indicating an *act or mental state of a bad nature* may be either *appositive*, or *subjective*, or *objective*, including *a crime charged* or *a penalty adjudged*, or may be *partitive*. A genitive *magni* may agree with a noun, or may mean the *value* of something.

The dative of any word may mean *the person or thing indirectly concerned* in an act or state expressed by a noun or an adjective or a group of words. The dative of the name of a person (say *Caesari*) may have this general meaning, or, in one or another special phase of it, may mean the *person concerned in an obligation* indicated by a gerundive (*the agent*), or *the possessor* of something. The dative of a word like *dolori*, *laudi*, etc., may mean, in a general way, the thing indirectly concerned, or, with a special phase of that idea, may mean the *end served*.

The accusative we have discussed already. The vocative takes care of itself, when the form is unmistakable.

The ablative is a case to be dreaded. In general, it should, like other cases, be cut up as little as possible. Something can be done by proceeding from the three ideas of the *starting-point*, the *means*, and the *place* (*true ablative, instrumental, and locative*), as in Dr. Leighton's table on p. 290, and the table on p. 254 of the Allen & Greenough Grammar; but the best intentions on the part of grammarians and teachers have not yet made the matter easy for the learner. The suggestions to be given here must go beyond these three divisions.

Nearly all ablatives can be *absolute*, or can depend upon a *comparative*, or on a word like *dignus* or *contentus*. Beside this, a proper name (say *Caesare*) may be in the ablative of *source*, after some word like *genitus*, though such a form of expression is naturally rare in the prose read before going to college. Of course such a word cannot be in the ablative of *means* (in the narrower sense), or of *specification*, or of *time*, or of *degree of difference*. A word like *die*, however, beside the general possibilities, may indicate *time*, or the *degree of difference*, a word like *auro* means or *price*, a word like *capite* *description*, etc. I shall not attempt here a complete list of suggestions. In general, in spite of the complexity of the uses of the ablative, the learner is less likely to go badly astray in dealing with this case in actual practice than in dealing with the genitive or the accusative.

One point not yet touched upon is of the gravest

consequence. When a form occurs which may be in either of two cases, or even possibly in any one of three or four cases, the pupil should not allow himself to suppose that he knows the case, even if a probability presents itself at once. *E.g.*, a student reading in B. G. 1, 3, and passing by *ea* (*his rebus adducti et auctoritate Orgetorigis permoti constituerunt ea, quae*, etc.), may easily suppose *ea* to be the object of *constituerunt*, instead of waiting until conviction of some kind is forced upon him by the remainder of the sentence; which conviction will prove to be that *ea* was the object, not of *constituerunt*, but of an infinitive which is not reached until the *quae*-clause is finished. The direction to the student should be: *Have your eyes open, but keep in doubt as long as possible*; in a word, THINK and WAIT.

Verbal constructions should be dealt with in a similar way. The possibilities after conjunctions should, in particular, be entirely familiar. Given a *quamquam* or a *quavis*, the student should be able to tell instantly what is coming. Given an *antequam*, he should know precisely what the two ideas are, either one of which may possibly be in the speaker's mind, and by what mode each was expressed by the Romans. Given an *ut*, he should know the full range of ideas possible for the speaker to have when he so begins a clause, and by what construction each of these ideas is expressed. And in particular it will be found useful to set before the class the whole range of verbal constructions that are capable of serving as the object or the subject of a verb (substantive clauses), and to ask them which and how many of these a given verb or phrase may take. These substantive clauses are as follows:—

The indirect statement of fact (infinitive).

The indirect question of fact.

The indirect deliberative question.

The final clause.

The consecutive clause.

Now give the class a verb, **dicīt**, and ask what possible completing verbal ideas there may be, and what phase of meaning one and another of these would indicate for the word **dicīt** itself. The answer should be: the infinitive, if **dicīt** means that a statement is made; the subjunctive introduced by an interrogative (including of course **ut**), if **dicīt** means the giving of an answer to a question of fact or a deliberate question; the subjunctive with **ut** or **ne**, if **dicīt** means the giving of a direction. The substantive consecutive clause, it is, of course, impossible for **dicīt** to take. On the other hand, the meaning of a word like **effecīt** is such that it can take the substantive consecutive clause and can take no other; so that, unless we find a clear accusative object, we are sure, upon meeting an **effecīt**, that a verbal object introduced by **ut** or **ut non** is sooner or later to come. A verb like **peto** can take only a substantive final clause, a verb like **quaero** only an interrogative substantive clause (either a question of fact, or a deliberative question), etc. To look at these matters in this particular way is of great usefulness. If, for example, the class is translating at hearing, in Cat. Mai. 63, the anecdote beginning **quin etiam memoriae proditum est**, everybody should at this point instantly recognize that an infinitive of statement is sooner or later inevitable, and, knowing the Latin habit of arrangement, *should at once associate with that impending*

infinitive statement all the intervening matter, cum Athenis ludis quidam in theatrum, etc. The same thing is seen, with a much briefer suspense, in Cæsar's *id si fieret, intellegebat magno cum periculo, etc.*, B. G. 1, 10, 2.

Most of the things thus far mentioned will be familiar to the student before he leaves his introductory book and begins Cæsar. At this point, he takes up sentences more complex, and yet in the main containing no new principles. His teacher can now do him a great service by reading aloud both familiar and new sentences, in such a way as to throw the parts into masses; and by teaching the student to do the same in what he has already read. *E.g.*, in B. G. 1, 8, the words *ea legione quam secum habebat* form one idea, and should be given without separation; the words *militibusque qui ex provincia convenerant* form another, connected, after a slight pause, with the former group; the sentence *qui fines Sequanorum ab Helvetiis dividit* should be delivered as a single mass, and in such a manner as to show that it is a piece of parenthetical explanation. In this way, the teacher can make his hearers feel that this longish sentence of five lines, with its verb held up to the last place, is really entirely simple. He should also call attention to the very common pointings-forward to an explanatory sentence, which are effected by pronouns and pronominal adverbs, as, *e.g.*, in *id* in 1, 31, 2 (*non minus se id contendere*) which, as the meaning of *contendere* tells us, must be explained to us later in a substantive purpose clause; as in *hoc* in 1, 32, 4 (*respondit hoc esse miseriorem et graviorem fortunam*), which must be explained later

either by a **quo** in a sentence containing another comparative, or by a **quod**-sentence containing a statement of fact; as in **haec** in 1, 40, 11 (**haec sibi esse curae**), which must be explained by a substantive final clause, or by an infinitive; as in an **ita**, looking forward to an **ut**- or **si**-clause, or an infinitive; etc., etc.

The teacher will all the while know very well what things his class is familiar with, and what it is not familiar with, and will accordingly drop questionings upon the former and continue them upon the latter. But up to the very end, there should be stated exercises in translation at hearing, say once a week, with careful questions upon points critical for the apprehension of the meaning; the passages themselves to be committed to memory later. This is the most effective engine of the method,—the surest way of developing and keeping up the habits of watchfulness and of willingness to wait.

And now a brief summary of suggestions, in which I will address myself directly to the teacher.

At the outset, make the student feel that the Latin language was once an every-day tongue of men, women, and children; a tongue in which people not only wrote books, but dined, and played tennis; a language spoken, and understood as spoken. Direct him, therefore, to aim to associate meaning with the *sound* of the word, not merely with groups of letters on a page. Tell him, as he commits his vocabulary to memory, to lift his eye from the printed word, and repeat again and again, in imagination, the spoken word, so that when he hears it from his teacher, he will feel its force immediately.

Throughout the introductory lesson-book, conduct the translation of the review and of the advance at hearing,

and, in the same way, have the student, his book being closed, put the printed English sentences into Latin as you deliver them to him. If you do this from the first, he will be able, by the time the lesson-book is finished, to express a sentence of considerable length in Latin, grasping it as a whole, instead of turning one word into Latin, and then another, and so on, in piecemeal fashion.

If you can get time for preparation, aim at repetition, making for your own use, in connection with each lesson in the book, a group of sentences which, employing the vocabulary already acquired, shall proceed from change to change with but a slight difference each time. A simple example of what I mean may be recalled from pp. 56 and 58.¹ In this matter, — the insisting upon the value of repetition, — the Sauveur method is quite right.

As the student learns one new use after another, say of the accusative, help him to get a clear and practically serviceable idea of the possibilities of range of one and another kind of word, as **Caesarem, mille passuum, annum, multum.**

In a similar way, help him to classify ideas that are expressed by verbal constructions, especially in subordinate clauses. Let him, for example, know with perfect

¹ I question whether it would not be better to use a smaller vocabulary in the first few lessons than some of the books employ, aiming rather, by the varied repetition of a comparatively few words in the simple constructions of subject, direct object, indirect object, and predicate, at giving the student a real facility in the grasping of meanings and the conveying of meanings through inflections. It is hard for the young mind to get this facility when dealing with things so new if it is encumbered at the same time with having to handle a large vocabulary.

familiarity what two kinds of adversative ideas exist in the nature of things, and by what mode these are respectively expressed in Latin (of the period which he is dealing with), and with what introductory particles. Let him know familiarly what two ideas one may have in mind in using an *antequam*-construction, a *dum*-construction, and so on, and how these ideas are expressed.

By the time he has finished the introductory book, he will in this way have made the intelligent acquaintance of very nearly all the constructions of the language, and should have them all in working order, like familiar tools.

When you come to Cæsar, do not let your class make the first plunge alone, but for a number of days carry them through the advance yourself, avoiding translation on your own part as far as possible, reading the Latin to them in your very best and most helpful manner, and pointing out order and construction. Throughout the Cæsar and Cicero (I should say precisely the same thing of the Anabasis) have the review of each day prepared to be translated at hearing. Encourage your students to learn to deliver the Latin well by appointing a promising reader, from time to time, to prepare himself in advance to read the review to the class in your stead. Let him stand at your side with his eye upon his fellow-students; and as he finishes a sentence, or such part of a sentence as shall be best to give in a lump, do you yourself name the student who shall translate.

Be sure that you constantly treat constructions as *means of expressing certain ideas*, not as mere exemplifications of rules. And, to enforce this view, as well as for many other reasons, watch constantly the develop-

ment of ideas in dealing with sentences which your students have not seen before, and, in your questioning for written answers, or for *viva voce* answers, call attention to point after point in the gradual unfolding of the meaning, demanding all the time what I have elsewhere called *anticipatory parsing*. And have a good deal of memorizing and reciting of these selected passages.

Aim to go a little beyond the lesson every day, having your class read on, not at sight, but at hearing, this additional ground being understood to form a part of the review at the next meeting.

The disadvantage of reading on at sight is twofold. The student is too apt to look ahead while some one else is up, preparing himself to make a good showing if he is called upon. And even if he does not do this, he is too ready to run his eye to and fro in the sentence, not really accepting the Latin order, but doing a more or less clever piece of rapid patchwork. It often happens to me, in dealing with students who have been well practised in sight-reading before coming to the University, to read aloud a sentence containing only familiar words, every one of which they catch as it is delivered, yet fail to get any meaning from the sentence as a whole; and I commonly find that, if I will at once put the sentence in the very same words, but in the English order, they will comprehend it instantly and without difficulty. That experience proves that one may do a deal of sight-reading, yet never come to know the Latin order in any practical way.¹

¹ Here lies the answer to the question, What is the good of going through the extra difficulty of understanding Latin without seeing it, when all that we aim at is to be able to read the printed page? With-

Finally, no day should pass without composition. The writing of Latin is one of the most dreary of intellectual occupations, or one of the most delightful. Pretty uniformly it is the former for a boy who has not written a Latin sentence from the time he finished his elementary book and began his Cæsar till, only a few months before going to college, he took up his special book in composition for the bare purpose of preparing for the examination in that subject. The object of writing Latin in the preparatory schools is not to get one's self ready to pass an examination, but to get one's self ready to read Latin; and if that aim be intelligently pursued, the examination in writing Latin will take care of itself. The pursuit, however, should be incessant. Every day a number of sentences based

out saying anything about the greater sense of reality, and the greater interest which this way of dealing with the language brings with it, one might make the matter clear by supposing the case to be reversed. If English were a dead language, and Roman boys were learning to read it under Roman teachers who had mastered it, it would obviously be a very slow proceeding to pick it all to pieces and rearrange it into the Roman order as a means of understanding it. The most courteous ghost among us would laugh in the teacher's face if he were to visit a Roman schoolroom and find that sort of thing going on; just as undoubtedly the most courteous of Roman ghosts must laugh — unless, perhaps, his sense of grief over the waste of opportunity gets the better of his sense of humor — if ever he visits a modern schoolroom when a class is reading an oration of his great countryman. Just as he would surely say to us that this was precisely the way never to learn to read Latin, so our English-speaking ghost would beg the teacher to give all that business up, and to use some means to make it absolutely inevitable that the student should accept our English order of expression, to the end that he might really learn to read the language; and this means would necessarily be the trying to understand at hearing, first sentences of graded difficulty, then continuous passages of the literature.

upon the author in use at the time should be written by various members of the class, sent to the board for the purpose. Time can easily be obtained by having the writing going on while the class is reciting upon the review; after which, corrections should be called for from the class in general.

Throughout the work of the preparatory school, the teacher should insist upon it that what the pupil is primarily aiming at is to learn to read in a great literature, with as slight a barrier as possible between him and his author; and he should himself regard cases, modes, and tenses, and make his students regard them, as *keys to the literature, as direct conveyors of thought from mind to mind*. How the last may most effectively and rapidly be done, I have tried to show. This is all that strictly falls within the scope of the present pamphlet. But I cannot forbear to add that the teacher who is conducting a class through Cæsar, or Cicero, or Virgil, should never lose sight of the fact that his work is not wholly preparatory,—that *he is already dealing with a great literature*. The more he can make his students see that it is a great literature, through the virtue of his own enjoyment of it, and, in particular, through the power with which he can read it to them in the Latin, and the power with which he can train them to read it themselves, the easier will be his task, and the richer its palpable rewards; and the greater will be his contribution to the sum total of the classical education.

This brings us to the university, with its manifold aims,—the study of the literature and of the history of its development, the comparative study of the forms

and the syntax, the study of ancient history from the sources, the study of ancient life, of ancient art, etc. All these various pursuits, however, rest ultimately mainly upon the power to read Latin with ease and speed.

Latin Text-Books.

Allen & Greenough's Latin Grammar.

A Latin Grammar for schools and colleges, founded on Comparative Grammar. By J. H. ALLEN, Lecturer at Harvard University, and J. B. GREENOUGH, Professor of Latin at Harvard University. 12mo. Half morocco. 348 pages. With new and greatly enlarged Index. Mailing price, \$1.25; Introduction, \$1.12; Allowance for old book, 45 cts.

The standing of this Grammar is now so well established that no extended comments or description need be given.

1. It has been used and recommended by teachers of Latin everywhere,—particularly in the large and in the distinctively classical schools, where an independent judgment might be expected.

2. Its firmest friends are those who have used it longest.

3. The clearness, simplicity, conciseness, convenience of size and arrangement, and economy of matter, essential in a class-room manual, have been secured without sacrifice of rigid scholarship, as is shown by the emphatic endorsements of eminent authorities.

4. To place before the public in authentic form the exact status of the question, the publishers print a series of testimonials from prominent professors and teachers, representing 132 colleges and 452 schools. The latter include about 72,000 students. These letters, which have a judicial value as the independent judgments of competent and disinterested men, pronounce the grammar

“Especially suited to beginners.” “Brief and concise.”

“Broad, comprehensive, and complete.” “Simple and clear.”

“Thorough, accurate, and scholarly.”

“Systematic, scientific, and philosophical.”

“Practical, and satisfactory to teachers and to students.”

“The best extant.” [*Send for the circular.*]

At the present time, inasmuch as the grammar has no longer against it the natural conservatism of the schools, and the no less natural prejudice of an entire corps of teachers trained in the methods of other books, its continued and increased success is not surprising.

Germania and Agricola of Tacitus.

Edited, for School and College Use, by W. F. ALLEN, Professor of Latin in the University of Wisconsin. 12mo. Cloth. 142 pages. Mailing Price, \$1.10; Introduction, \$1.00.

Clement L. Smith, *Prof. of Latin, Harvard College*: I used it with my class last year, and was greatly pleased with it. The notes are all excellent, and clearly expressed. (Oct. 9, 1881.)

Edwin Post, *Prof. of Latin, De Pauw University, Ind.*: It is the best text and commentary for student use that I have ever used. (Dec. 2, 1881.)

Remnants of Early Latin.

Chiefly inscriptions. Selected and explained, for use in Colleges, by FREDERICK D. ALLEN, Professor of Classical Philology, Harvard College. Square 16mo. 106 pages. Mailing Price, 80 cents; Introduction, 75 cents.

THE object is to bring together, in small compass and convenient shape for reading, the most remarkable monuments of archaic Latin, with enough explanation to make them generally intelligible.

Cicero De Natura Deorum.

Libri Tres, with the Commentary of G. F. Schoemann, translated and edited by AUSTIN STICKNEY. 12mo. Cloth. 348 pages. Mailing Price, \$1.55; Introduction, \$1.40.

Tracy Peck, *Prof. of Latin, Yale College*: The value of Schoemann's edition has long been known, and I am glad that so careful a scholar as Professor Stickney has brought it to the easy reach of American students. The translator's additions, too, seem to be thoroughly helpful to a nicer understanding of the thought and Latinity of the original.

Selections from the Latin Poets.

With Notes for Colleges. Edited by E. P. CROWELL, Professor of Latin, Amherst College. 12mo. Cloth. 300 pages. Mailing Price, \$1.55; Introduction, \$1.40.

SELECTIONS are given from Catullus, Lucretius, Tibullus, Propertius, Ovid, and Lucan, with a sketch of the life and writings of each.

John K. Lord, *Prof. of Latin, Dartmouth College*: The selections indicate good taste and good judgment, and the notes are well adapted to their proposed end.

A Brief History of Roman Literature.

For Schools and Colleges. Translated and edited from the German edition of Bender by Professors E. P. CROWELL and H. B. RICHARDSON, of Amherst College. Square 16mo. 152 pages. Mailing Price, \$1.10; Introduction, \$1.00.

AN especial excellence of the work consists in its terse, suggestive, and admirable characterizations of the Roman writers and of their times. It contains just what the student ought to know, and suggests much for the teacher to enlarge upon.

W. A. Packard, Prof. of Latin, Princeton College: An excellent compendium, in translating and editing which the editors have done a good service.

A. G. Hopkins, Prof. of Latin, Hamilton College: It is the only satisfactory manual of the kind for the use of school and college with which I am acquainted.

Questions on Cæsar and Xenophon.

By E. C. FERGUSON, Ph.D., Professor of Greek, McKendree College, Lebanon, Ill. 12mo. Cloth. iv + 283 pages. Mailing Price, \$1.25; for introduction, \$1.12.

GRAMMATICAL questions on the first book of Cæsar and the first of Xenophon with references to the grammars for the answers. (Allen & Greenough, and Harkness for the Latin; Goodwin, Hadley, and Hadley-Allen for the Greek.)

D. B. King, Prof. of Latin, Lafayette, Coll.: I am much pleased with the general character of the ques-

tions, and have no doubt that the book will prove very suggestive to many teachers and to students as well.

Auxilia Vergiliana; or, First Steps in Latin

Prosody.

By J. M. WHITON, Ph.D. 12mo. Paper cover. Mailing Price, 20 cents; Introduction, 15 cents.

INTENDED to facilitate the mastery of metre and rhythm at the very outset of the study of Latin Poetry.

A. H. Abbott, Prin. of Little Blue School, Farmington, Me.: I have never seen elsewhere Latin prosody made so plain. We shall at once adopt it.

Ginn & Company's Classical Atlas.

By A. KEITH JOHNSTON, LL.D., F.R.G.S., aided by the Rt. Honorable W. E. GLADSTONE, Prime Minister of England. Revised in 1885 with the co-operation of leading British and American scholars. Mailing Price, \$2.30; for introduction, \$2.00. See full description under the head of Geography.

Classical Wall Maps.

Engraved by W. & A. K. Johnston, Edinburgh. See the list and the prices, under the head of Geography.

King's Latin Pronunciation.

A brief outline of the Roman, Continental, and English methods, by D. B. KING, formerly Professor of Latin in Lafayette College. 12mo. Cloth. 24 pages. Introduction Price, 25 cents.

The Latin Verb.

Illustrated by the Sanskrit. By C. H. PARKHURST, formerly of Williston Seminary; now pastor of the Madison Square Church, New York. 12mo. Cloth. 55 pages. Mailing Price, 40 cents; Introduction, 35 cents.

DESIGNED to familiarize the student with the earlier and the later forms, to show how the latter were corrupted from the former, and to introduce the student to comparative grammar.

Madvig's Latin Grammar.

Carefully revised by THOMAS A. THACHER, Professor of Latin, Yale College. 12mo. Half morocco. 515 pages. Mailing Price, \$2.50; Introduction, \$2.25.

WHATEVER may be the preferences for one or another manual of Latin grammar, the scholars of the country agree in regarding this as of the highest authority.

H. A. Frieze, *Prof. of Latin, University of Michigan*: As a grammar for reference, and for the cultivation of thorough scholarship in Latin, I think it unequalled.

The Adelphoe of Terence.

Carl Dziatzko's Text. Edited with stage directions by HENRY PREBLE, Instructor in Latin, Harvard College. Paper. 56 pages. Mailing Price, 30 cents; for introduction, 25 cents.

White's Junior Student's Latin-English Lexicon.

By the Rev. J. T. WHITE, D.D. (Oxford), Rector of St. Martin's, Ludgate, London. Revised edition. Square 12mo. 662 pages. Morocco back. Mailing Price, \$1.90; Introduction, \$1.75.

White's Junior Student's Latin-English and English-Latin Lexicon.

Revised edition. Square 12mo. 1053 pages. Sheep. Mailing Price, \$3.30; Introduction, \$3.00.

White's Junior Student's English-Latin Lexicon.

Revised edition. Square 12mo. Morocco. 392 pages. Mailing Price, \$1.65; Introduction, \$1.50.

CONVENIENT and accurate lexicons, sufficiently comprehensive for the use of junior students, and sold at low prices.

The Athenæum, London: The accurate scholarship and careful execution by which the work is distinguished are highly creditable to the editor.

The Nation: The etymologies are trustworthy, so far as we have been able to examine. There is nothing so good elsewhere.

An Etymology of Latin and Greek.

With a Preliminary Statement of the New System of Indo-European Phonetics, and Suggestions in regard to the study of Etymology. By CHARLES S. HALSEY, A.M., Principal of the Union Classical Institute, Schenectady, N.Y. 12mo. Cloth. 272 pages. Mailing Price, \$1.25; Introduction, \$1.12.

THIS work presents the subject in a systematic form, on a new and simple plan, giving great prominence to the derivation of English words, and serviceable as a class-book and for reference. This is the first schoolbook to set forth in English the new system of Indo-European Phonetics.

J. H. Heinr. Schmidt, in the "Berliner Philologische Wochenschrift": This work is characterized by a very convenient and practical arrangement. It holds throughout the sys-

tem of etymology founded upon the latest phonetic views. It would be very desirable to have in the German language such a book, presenting for beginners a clear view of the subject

Latin Text-Books.

	INTROD. PRICE.
ALLEN & GREENOUGH: Latin Grammar	\$1.12
Cæsar (7 books, with vocabulary; illustrated)	1.25
Cicero (13 orations, with vocabulary; illustrated)	1.25
Sallust's Catiline . . . . .	.60
Cicero de Senectute . . . . .	.50
Ovid (with vocabulary)	1.40
Preparatory Course of Latin Prose	1.40
Latin Composition	1.12
ALLEN	
New Latin Method . . . . .	.90
Introduction to Latin Composition . . . . .	.90
Latin Primer . . . . .	.90
Latin Lexicon . . . . .	.90
Remnants of Early Latin . . . . .	.75
Germania and Agricola of Tacitus	1.00
BLACKBURN	
Essentials of Latin Grammar . . . . .	.70
Latin Exercises . . . . .	.60
Latin Grammar and Exercises (in one volume)	1.00
COLLAR & DANIELL: Beginner's Latin Book	1.00
Latine Reddenda (paper) . . . . .	.20
Latine Reddenda and Voc. (cloth) . . . . .	.30
COLLEGE SERIES OF LATIN AUTHORS.	
Greenough's Satires and Epistles of Horace (text edition) \$0.20; (text and notes)	1.25
CROWELL	
Selections from the Latin Poets	1.40
CROWELL & RICHARDSON: Brief History of Roman Lit. (BENDER)	1.00
GREENOUGH	
Virgil:—	
Bucolics and 6 Books of Æneid (with vocab.)	1.60
Bucolics and 6 Books of Æneid (without vocab.)	1.12
Last 6 Books of Æneid, and Georgics (with notes)	1.12
Bucolics, Æneid, and Georgics (complete, with notes)	1.60
Text of Virgil (complete) . . . . .	.75
Vocabulary to the whole of Virgil	1.00
GINN & Co.	
Classical Atlas and Geography (cloth)	2.00
HALSEY.	
Etymology of Latin and Greek	1.12
KEEP	
Essential Uses of the Moods in Greek and Latin . . . . .	.25
KING	
Latin Pronunciation . . . . .	.25
LEIGHTON.	
Latin Lessons	1.12
First Steps in Latin	1.12
MADVIG	
Latin Grammar (by THACHER)	2.25
PARKER & PREBLE: Handbook of Latin Writing . . . . .	.50
PREBLE.	
Terence's Adelphoe . . . . .	.25
SHUMWAY.	
Latin Synonymes . . . . .	.30
STICKNEY.	
Cicero de Natura Deorum	1.40
TETLOW	
Inductive Latin Lessons	1.12
TOMLINSON	
Manual for the Study of Latin Grammar . . . . .	.20
Latin for Sight Reading	1.00
WHITE (J. W.)	
Schmidt's Rhythmic and Metric	2.50
WHITE (J. T.)	
Junior Students' Latin-English Lexicon (mor.)	1.75
English-Latin Lexicon (sheep)	1.50
Latin-English and English-Latin Lexicon (sheep)	3.00
WHITON	
Auxilia Vergiliana; or, First Steps in Latin Prosody . . . . .	.15
Six Weeks' Preparation for Reading Cæsar . . . . .	.40

*Copies sent to Teachers for Examination, with a view to Introduction,
on receipt of Introduction Price.*

GINN & COMPANY, Publishers,
BOSTON, NEW YORK, AND CHICAGO.



